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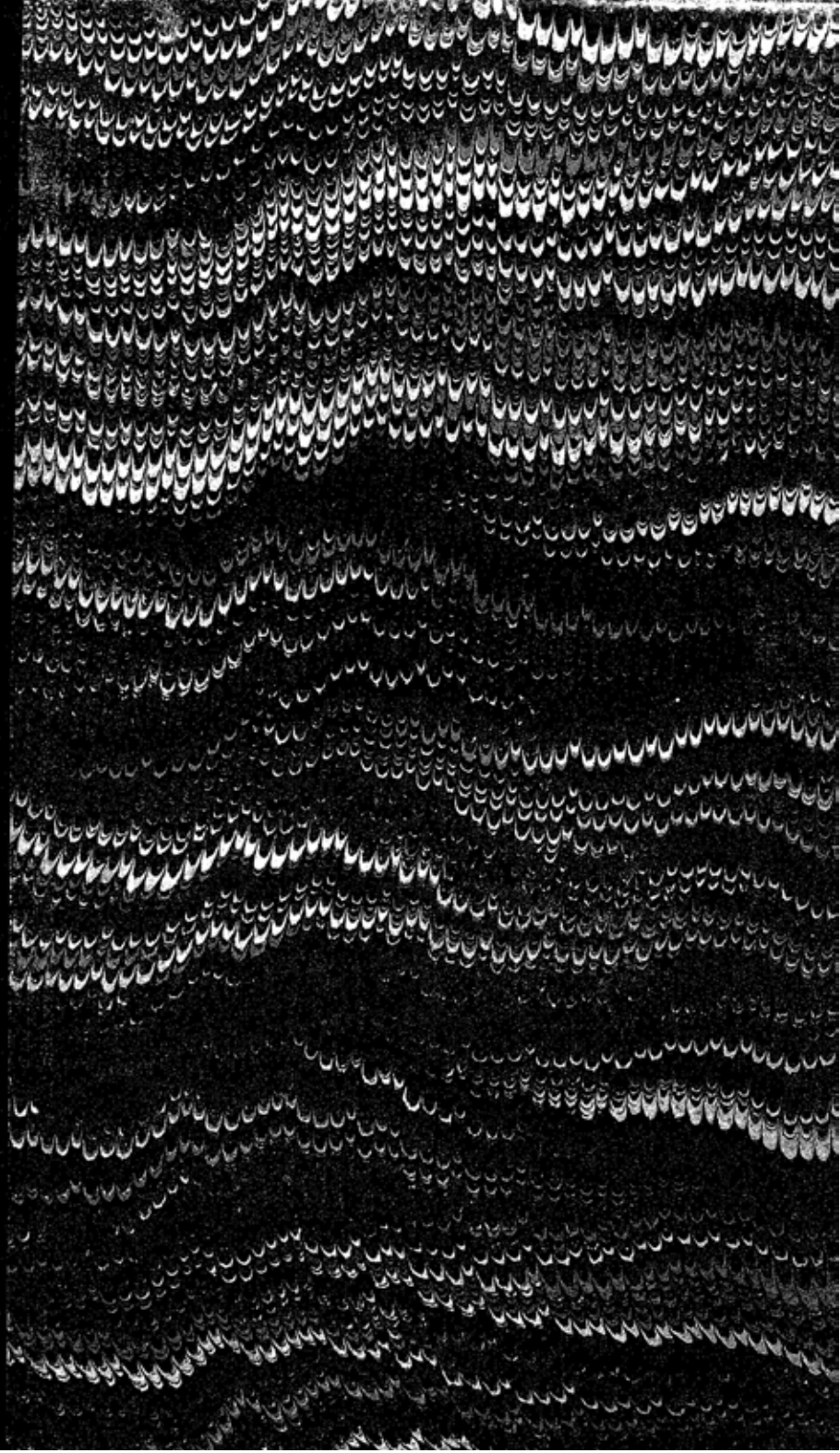
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# THE DĪGHA NIKĀYA

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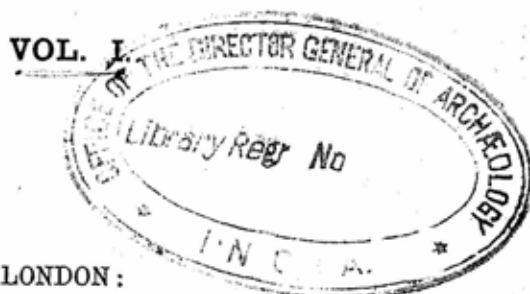
PROF. T. W. RHYS-DAVIDS, PH.D., LL.D.

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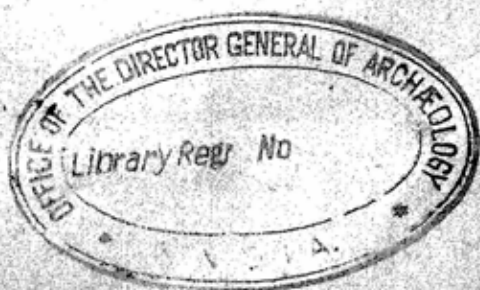
## TABLE OF MSS. COLLATED.

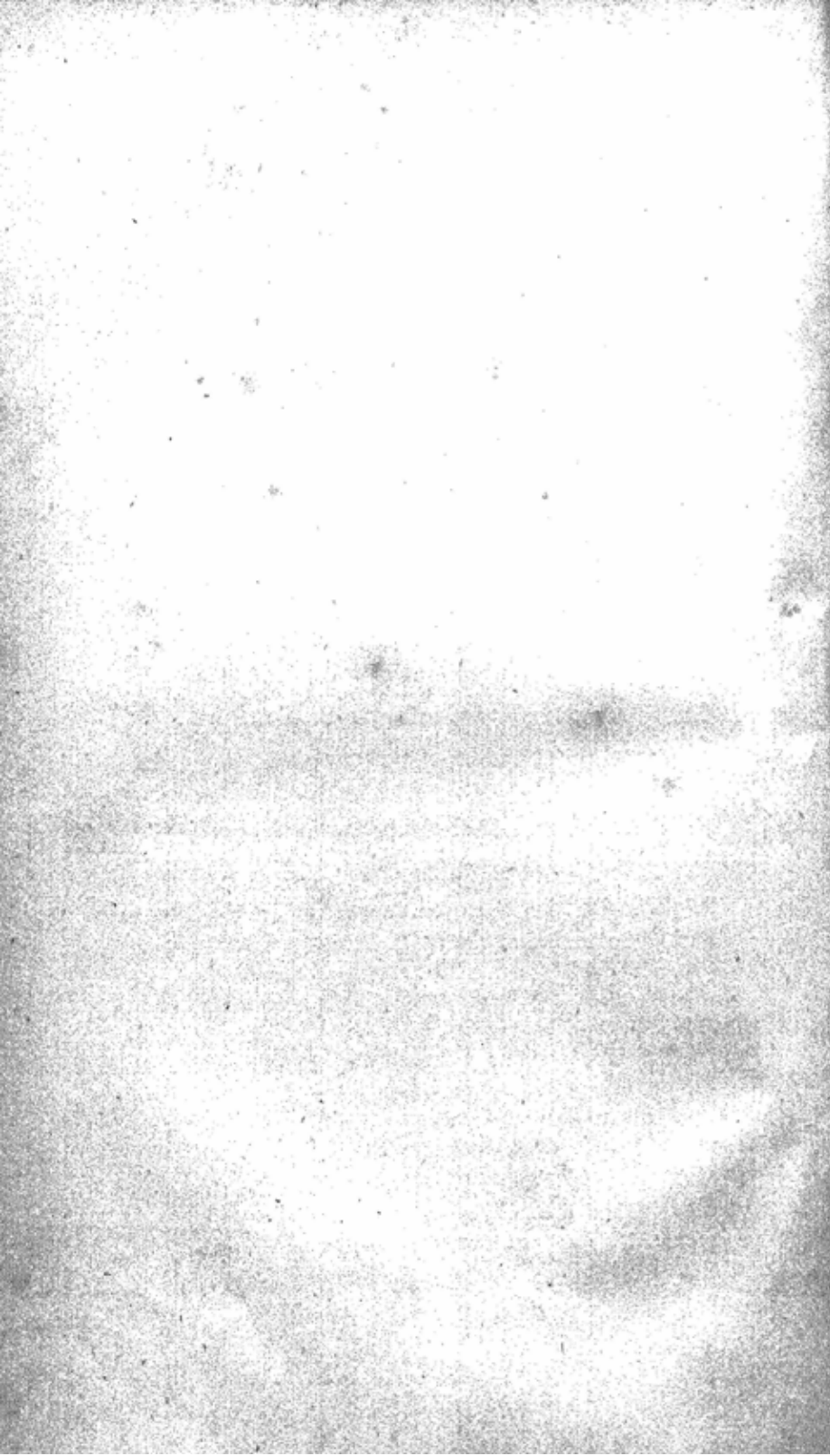
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S <sup>o</sup>	}	See the Introduction to the Sumaṅgala Vilāsinī.
S <sup>d</sup>		
S <sup>t</sup>		
B <sup>m</sup>		

S<sup>m</sup> A MS. in Siṃhalese characters in the possession of Prof. Rhys Davids.

B<sup>p</sup> The MS. in Burmese characters in the Phayre Collection at the India Office.







# [Dīgha Nikāya.

## i. Brahmajāla Sutta.]\*

1. 1. Evam me sutam. Ekam samayaṃ Bhagavā antarā ca Rājagahaṃ antarā ca Nālandaṃ addhāna-magga-paṭipanno hoti mahatā bhikkhu-saṃghena saddhiṃ pañca-mattehi bhikkhu-satehi. Suppiyo pi kho paribbājako antarā ca Rājagahaṃ antarā ca Nālandaṃ addhāna-magga-paṭipanno hoti saddhiṃ antevāsinaṃ Brahmaddattena māṇavena. Tatra sudam Suppiyo paribbājako aneka-pariyāyena Buddhassa avaṇṇaṃ bhāsati Dhammassa avaṇṇaṃ bhāsati Saṃghassa avaṇṇaṃ bhāsati, Suppiyassa pana paribbājaka-kassa antevāsi Brahmaddatto māṇavo aneka-pariyāyena Buddhassa vaṇṇaṃ bhāsati Dhammassa vaṇṇaṃ bhāsati Saṃghassa vaṇṇaṃ bhāsati. Iti ha te ubho ācariyantevāsi aññaṃaññaṃ uju-vipaccanika-vādā Bhagavantam piṭṭhito piṭṭhito anubaddhā<sup>1</sup> honti bhikkhu-saṃghaṃ ca.

2. Atha kho Bhagavā Ambalatṭhikāyaṃ rājāgarake<sup>2</sup> eka-ratti-vāsaṃ upagañchi saddhiṃ bhikkhu-saṃghena. Suppiyo pi kho paribbājako Ambalatṭhikāyaṃ rājāgarake eka-ratti-vāsaṃ upagañchi saddhiṃ antevāsinaṃ Brahmaddattena māṇavena. Tatra pi sudam Suppiyo paribbājako aneka-pariyāyena Buddhassa avaṇṇaṃ bhāsati Dhammassa avaṇṇaṃ bhāsati Saṃghassa avaṇṇaṃ bhāsati, Suppiyassa

<sup>1</sup> BB anubandhā (throughout).

<sup>2</sup> B<sup>p</sup> and Old. C. xi. 1. 8 rājāgarake.

\* Titles not in the MSS.

pana paribbājakassa antevāsī Brahmadatto mānava aneka-pariyāyena Buddhassa vaṇṇaṃ bhāsati Dhammassa vaṇṇaṃ bhāsati Saṃghassa vaṇṇaṃ bhāsati. Iti ha te ubho ācariyantevāsī aññamaññassa uju-vipaccanika-vādā<sup>1</sup> Bhagavantam piṭṭhito piṭṭhito anubaddhā honti bhikkhu-saṃghaṇ ca.<sup>1</sup>

3. Atha kho sambahulānaṃ bhikkhūnaṃ rattiyaṃ paccūsa-samayam paccutthitānaṃ maṇḍala-māle<sup>2</sup> sannisinānaṃ sannipatitānaṃ ayaṃ saṅkhiyā-dhammo<sup>3</sup> udapādi: 'Acchariyaṃ āvuso abbhutaṃ āvuso yāvaṇ c' idaṃ tena Bhagavatā jānatā passatā arahatā sammā-sambuddhena sattānaṃ nānādhimuttikatā suppatividditā. Ayaṃ hi Suppiyo paribbājako aneka-pariyāyena Buddhassa avaṇṇaṃ bhāsati Dhammassa avaṇṇaṃ bhāsati Saṃghassa avaṇṇaṃ bhāsati, Suppiyassa pana paribbājakassa antevāsī Brahmadatto mānava aneka-pariyāyena Buddhassa vaṇṇaṃ bhāsati Dhammassa vaṇṇaṃ bhāsati Saṃghassa vaṇṇaṃ bhāsati. Iti ha 'me ubho ācariyantevāsī aññamaññassa uju-vipaccanika-vādā Bhagavantam piṭṭhito piṭṭhito anubaddhā honti bhikkhu-saṃghaṇ cāti.'

4. Atha kho Bhagavā tesam bhikkhūnaṃ imaṃ saṅkhiyā-dhammam viditvā, yena maṇḍala-mālo ten' upasaṃkami, upasaṃkamitvā paññatte āsane nisīdi. Nisajja kho Bhagavā bhikkhū āmantesi: 'Kāya nu 'ttha bhikkhave etarahi kathāya sannisinā, kā ca pana vo antarākathā<sup>4</sup> vippakatā ti?' Evaṃ vutte te bhikkhū Bhagavantam etad avocum: 'Idha bhante amhākaṃ rattiyaṃ paccūsa-samayam paccutthitānaṃ maṇḍala-māle sannisinānaṃ sannipatitānaṃ ayaṃ saṅkhiyā-dhammo udapādi "Acchariyaṃ . . . pe (8) . . . anubaddhā honti bhikkhu-saṃghaṇ cāti." Ayaṃ kho nō bhante antarā kathā vippakatā atha Bhagavā anuppatto ti.'

5. 'Mamaṃ vā bhikkhave pare avaṇṇaṃ bhāseyyum Dhammassa vā avaṇṇaṃ bhāseyyum Saṃghassa vā

<sup>1</sup> BB viharanti for 1-1.

<sup>2</sup> MSS. 1 and 1 about equally.

<sup>3</sup> BB saṅkhiya-dhammo (throughout). <sup>4</sup> B<sup>2</sup> antarākathā.

avaṇṇaṃ bhāseyyuṃ, tatra tumhehi na āghāto na appaccayo na cetaso anabhiraddhi karaṇīyā. Mamaṃ vā bhikkhave pare avaṇṇaṃ bhāseyyuṃ Dhammassa vā avaṇṇaṃ bhāseyyuṃ Saṃghassa vā avaṇṇaṃ bhāseyyuṃ, tatra ce tumhe assatha kupitā vā anattamanā vā tumhaṃ yev'assa tena antarāyo. Mamaṃ vā bhikkhave pare avaṇṇaṃ bhāseyyuṃ Dhammassa vā avaṇṇaṃ bhāseyyuṃ Saṃghassa vā avaṇṇaṃ bhāseyyuṃ, tatra ce tumhe assatha kupitā vā anattamanā vā api nu tumhe paresaṃ subhāsitaṃ dubbhāsitaṃ ājāneyyāthāti ?'

'No h' etaṃ bhante.'

'Mamaṃ vā bhikkhave pare avaṇṇaṃ bhāseyyuṃ Dhammassa vā avaṇṇaṃ bhāseyyuṃ Saṃghassa vā avaṇṇaṃ bhāseyyuṃ, tatra tumhehi abhūtaṃ abhūtato nibbethetabbam : "Iti pi etaṃ abhūtaṃ, iti pi etaṃ atacchaṃ, n'atthi c'etaṃ amhesu, na ca paṇ' etaṃ amhesu samvijjati."'

6. 'Mamaṃ vā bhikkhave pare vaṇṇaṃ bhāseyyuṃ Dhammassa vā vaṇṇaṃ bhāseyyuṃ Saṃghassa vā vaṇṇaṃ bhāseyyuṃ, tatra tumhe na ānando na somanassaṃ na cetaso ubbillāvitattaṃ<sup>1</sup> karaṇīyaṃ. Mamaṃ vā bhikkhave pare vaṇṇaṃ bhāseyyuṃ Dhammassa vā vaṇṇaṃ bhāseyyuṃ Saṃghassa vā vaṇṇaṃ bhāseyyuṃ, tatra ce tumhe assatha ānandino sumanā ubbillāvitā tumhaṃ yev'assa tena antarāyo. Mamaṃ vā bhikkhave pare vaṇṇaṃ bhāseyyuṃ Dhammassa vā vaṇṇaṃ bhāseyyuṃ Saṃghassa vā vaṇṇaṃ bhāseyyuṃ, tatra tumhehi bhūtaṃ bhūtato patijānitabbam : "Iti p'etaṃ bhūtaṃ, iti p'etaṃ tacchaṃ, atthi c'etaṃ amhesu, samvijjati ca paṇ' etaṃ amhesūti."'

7. 'Appamattakam kho paṇ' etaṃ bhikkhave oramattakam sīlamattakam yena puthujjano Tathāgatassa vaṇṇaṃ vadamāno vadeyya. Katamañ ca taṃ bhikkhave appamattakam oramattakam sīlamattakam yena puthujjano Tathāgatassa vaṇṇaṃ vadamāno vadeyya ?'

<sup>1</sup> B<sup>p</sup> uppilāvito throughout, but see 3. 23; and vilya in Burnouf, 'Lotus,' 308; and Morris in J. P. T. S. for 1887.

8.<sup>1</sup> “Pāṇātipātāṃ pahāya pāṇātipātā paṭivirato Samaṇo Gotamo nihita-daṇḍo nihita-sattho lajji dayāpanno sabba-pāṇa-bhūta-hitānukampī viharatīti.” Iti vā hi bhikkhave puthujjano Tathāgatassa vaṇṇaṃ vadamāno vadeyya.

“Adinnādānaṃ pahāya adinnādānā paṭivirato Samaṇo Gotamo dinnādāyī dinna-pāṭikaṅkhi athenena suci-bhūtena attanā viharatīti.” Iti vā hi bhikkhave puthujjano Tathāgatassa vaṇṇaṃ vadamāno vadeyya.

“Abrahmacariyaṃ pahāya brahmacārī Samaṇo Gotamo ārā-cārī<sup>2</sup> virato methunā gāma-dhammā ti.” Iti vā hi bhikkhave puthujjano Tathāgatassa vaṇṇaṃ vadamāno vadeyya.

9. “Musā-vādaṃ pahāya musā-vādā paṭivirato Samaṇo Gotamo sacca-vādī sacca-sandho theto paccayiko avisamvā-dako lokassāti.” Iti vā hi bhikkhave puthujjano Tathāgatassa vaṇṇaṃ vadamāno vadeyya.

“Pisunā-<sup>3</sup> vācam pahāya pisunāya vācāya paṭivirato Samaṇo Gotamo, ito sutvā na amutra akkhātā imesaṃ bhedāya, amutra vā sutvā na imesaṃ akkhātā amūsaṃ bhedāya. Iti bhinnānaṃ va sandhātā sahitānaṃ va anup-pādātā samaggārāmo samagga-rato samagga-nandī samagga-karaṇiṃ vācam bhāsītā ti.” Iti vā hi bhikkhave puthujjano Tathāgatassa vaṇṇaṃ vadamāno vadeyya.

“Pharusā- vācam pahāya pharusāya vācāya paṭivirato Samaṇo Gotamo. Yā sā vācā nelā<sup>4</sup> kaṇṇa-sukhā pemaṇiyā hadayaṃ-gamā porī bahujana-kantā bahujana-manāpā tathā-rūpiṃ vācam bhāsītā ti.” Iti vā hi bhikkhave puthujjano Tathāgatassa vaṇṇaṃ vadamāno vadeyya.

“Samphappalāpaṃ pahāya samphappalāpā paṭivirato Samaṇo Gotamo kāla-vādī bhūta-vādī attha-vādī dhamma-vādī vinaya-vādī nidhānavatīṃ vācam<sup>5</sup> bhāsītā kālena

<sup>1</sup> For §§ 8–11 compare M. i. pp. 179, 267.

<sup>2</sup> B<sup>p</sup> anācari (as in M. always).

<sup>3</sup> M. and Sum. p. 73, pisuṇaṃ ; S<sup>a</sup> pisunaṃ ; A. iii. 61. 2. pisunā ; S<sup>cm</sup> pisunā.

<sup>4</sup> S<sup>t</sup> D<sup>t</sup> B<sup>p</sup> Sum. and M. all nelā, S<sup>ed</sup> and Gr nelā.

<sup>5</sup> B<sup>p</sup> Gr vācam (three times).

sāpadesam pariyantavatim attha-samhitam ti." Iti vā hi bhikkhave puthujjano Tathāgatassa vaṇṇam vadamāno vadeyya.

10. "Bijagāma-bhūtagāma-samārambhā paṭivirato Samaṇo Gotamo. Eka-bhattiko Samaṇo Gotamo rattūparato, vikāla-bhojanā paṭivirato Samaṇo Gotamo. Nacca-gīta-vādita-visūka-dassanā paṭivirato Samaṇo Gotamo. Mālā-gandha-vilepana-dhāraṇa-maṇḍana-vibhūsaṇa-tṭhānā paṭivirato Samaṇo Gotamo. Uccāsayaṇa-mahāsayaṇā paṭivirato Samaṇo Gotamo. Jātarūpa-rajata-paṭiggahaṇā paṭivirato Samaṇo Gotamo. Āmaka-dhañña-paṭiggahaṇā paṭivirato Samaṇo Gotamo. Āmaka-maṇsa-paṭiggahaṇā paṭivirato Samaṇo Gotamo. Itthi-kumārīka-paṭiggahaṇā paṭivirato Samaṇo Gotamo. Dāsi-dāsa-paṭiggahaṇā paṭivirato Samaṇo Gotamo. Aj-eḷaka-paṭiggahaṇā paṭivirato Samaṇo Gotamo. Kukkuta-sūkara-paṭiggahaṇā paṭivirato Samaṇo Gotamo. Hatthi-gavāssa-valavā-paṭiggahaṇā paṭivirato Samaṇo Gotamo. Khetta-vatthu-paṭiggahaṇā paṭivirato Samaṇo Gotamo. Dūteyya-pahiṇa<sup>1</sup> -gamanānuyogā paṭivirato Samaṇo Gotamo. Kaya-vikkayā paṭivirato Samaṇo Gotamo. Tulākūṭa-kaṇsakūṭa-mānakūṭā paṭivirato Samaṇo Gotamo. Ukkotana-vañcana-nikatisāci-yogā paṭivirato Samaṇo Gotamo. Chedana-vadha-bandhana<sup>2</sup>-viparāmosa-ālopa-sahasākārā paṭivirato Samaṇo Gotamo ti." Iti vā hi bhikkhave puthujjano Tathāgatassa vaṇṇam vadamāno vadeyya.

Cūla-Sīlam nitṭhitam.

11. "Yathā va pan' eke bhonto samaṇa-brāhmaṇā sad-dhā-deyyāni bhojanāni bhuñjitvā te evarūpam bijagāma-bhūtagāma-samārambham anuyuttā viharanti—seyyathīdam mūla-bijam khaṇḍa-bijam phalu-bijam agga-bhijam bija-bijam eva pañcamam — iti evarūpā bijagāma-bhūtagāma-samārambhā paṭivirato Samaṇo Gotamo ti." Iti vā hi bhikkhave puthujjano Tathāgatassa vaṇṇam vadamāno vadeyya.

<sup>1</sup> S<sup>1</sup> pahiṇa: see § 19.

<sup>2</sup> So SS D<sup>a</sup> and Gr; B<sup>p</sup> and Sum. bandha.



12. “Yathā vā pan’ eke bhonto samaṇa-brāhmaṇā saddhā-deyyāni bhojanāni bhuñjitvā te evarūpaṃ sannidhi-kāra-paribhogam anuyuttā viharanti—seyyathīdam anna-sannidhiṃ pāna-sannidhiṃ vattha-sannidhiṃ yāna-sannidhiṃ sayana-sannidhiṃ gandha-sannidhiṃ āmisa-sannidhiṃ—iti vā iti evarūpā sannidhi-kāra-paribhogā paṭivirato Samaṇo Gotamo ti.” Iti vā hi bhikkhave puthujjano Tathāgatassa vaṇṇam vadamāno vadeyya.

13. “Yathā vā pan’ eke bhonto samaṇa-brāhmaṇā saddhā-deyyāni bhojanāni bhuñjitvā te evarūpaṃ visūka-dassanam anuyuttā viharanti—seyyathīdam naccam gītam vāditam pekkham akkhānam paṇissaram vetālam kumbhatthūnam Sobha-nagarakam <sup>1</sup> caṇḍālam vaṇsam dhopanam <sup>2</sup> hatthi-yuddham assa-yuddham mahisa-yuddham usabha-yuddham aja-yuddham mendaka <sup>3</sup> -yuddham kukkuṭa-yuddham vatṭaka <sup>4</sup> -yuddham daṇḍa-yuddham muṭṭhi-yuddham nibbuddham uyyodhikam balaggam senā-byūham anika-dassanam—iti vā iti evarūpā visūka-dassanā paṭivirato Samaṇo Gotamo ti.” Iti vā hi bhikkhave puthujjano Tathāgatassa vaṇṇam vadamāno vadeyya.

14. “Yathā vā pan’ eke bhonto samaṇa-brāhmaṇā saddhā-deyyāni bhojanāni bhuñjitvā te evarūpaṃ jūta-pamāda-tṭhānānuyogam anuyuttā viharanti—seyyathīdam <sup>5</sup> atṭha-padam dasa-padam ākāsam parihāra-patham santikam khalikam <sup>6</sup> ghaṭikam salāka-hattham <sup>7</sup> akkham paṇḍacīram vaṅkakam mokkhacikam ciṅgulikam pattālhakam rathakam

<sup>1</sup> So S<sup>cm</sup> and Sum.; S<sup>d</sup> sobhana-kārakam; S<sup>t</sup> sobhanakarakam; D<sup>a</sup> sobhanagarāṇam; B<sup>p</sup> sobhanakam. Weber in ‘Indische Studien,’ ii. 38, quotes from a commentary on Sata-rudriya, ‘Sobha iti gandharva-nagaram;’ B.R. give Saubha, ‘a mythical city hanging in the air.’

<sup>2</sup> S<sup>dm</sup> D<sup>a</sup> B<sup>p</sup> dhovanam. S<sup>st</sup> and Sum. dhopo (See J. ii. p. 117 and iv. p. 390).

<sup>3</sup> S<sup>d</sup> D<sup>a</sup> B<sup>p</sup> mendā. <sup>4</sup> S<sup>odm</sup> Gr vaddhaka. See § 22.

<sup>5</sup> This list of games recurs in CV. i. 13. 2.

<sup>6</sup> S<sup>st</sup> and Gr balikam.

<sup>7</sup> On Śalākā in gambling, see Pāṇini ii. 1. 10.

dhanukam akkharikam manesikam yathā-vajjam—iti vā iti evarūpā jūta-pamāda-tṭhānānuyogā paṭivirato Samaṇo Gotamo ti.” Iti vā hi bhikkhave puthujjano Tathāgatassa vaṇṇam vadamāno vadeyya.

15. “Yathā va pan’ eke bhonto samaṇa-brāhmaṇā saddhā-deyyāni bhojanāni bhuñjitvā te evarūpam uccāsayana-mahāsayanam anuyuttā viharanti—seyyathīdam<sup>1</sup> āsandim pallaṅkam gonakam cittakam paṭikam paṭalikam tūlikam vikatikam udda-lomim ekanta-lomim katthissam koseyyam kuttakam hatthattharam assattharam rathattharam ajina-ppavenim kadali-miga-pavara-paccattharanam sa-uttara-ecchadam ubhato-lohitakūpadhānam—iti vā iti evarūpā uccāsayana-mahāsayanā paṭivirato Samaṇo Gotamo ti.” Iti vā hi bhikkhave puthujjano Tathāgatassa vaṇṇam vadamāno vadeyya.

16. “Yathā vā pan’ eke bhonto samaṇa-brāhmaṇā saddhā-deyyāni bhojanāni bhuñjitvā te evarūpam maṇḍana-vibhūsana-tṭhānānuyogam anuyuttā viharanti—seyyathīdam ucchādanam parimaddanam nahāpanam sambāhanam ādasam añjanam mālā-vilepanam<sup>2</sup> mukkha-cuṇṇakam mukkha-ḥālepanam hattha-bandham sikkha-bandham daṇḍakam nālikam khaggaṃ chattam citrupāhanam uḥhisam maṇim valā-vijanim odātāni vatthāni ḍigha-dasāni—iti vā iti evarūpā maṇḍana-vibhūsana-tṭhānānuyogā paṭivirato Samaṇo Gotamo ti.” Iti vā hi bhikkhave puthujjano Tathāgatassa vaṇṇam vadamāno vadeyya.

17. “Yathā vā pan’ eke bhonto samaṇa-brāhmaṇā saddhā-deyyāni bhojanāni bhuñjitvā te evarūpam tiracchāna-katham anuyuttā viharanti—seyyathīdam<sup>3</sup> rājakatham cora-katham mahāmatta-katham senā-katham bhaya-katham yuddha-katham anna-katham pāna-katham vattha-katham sayana-katham mālā-katham gandha-katham ṇāti-katham yāna-katham gāma-katham nigama-katham nagara-katham janapada-katham itthi-katham

<sup>1</sup> This list recurs at A. iii. 63. 3 (cp. iii. 34), MV. v. 10. 4, and CV. vi. 8. 1. <sup>2</sup> S<sup>ed</sup> B<sup>p</sup> mālā-gandha-vil°.

<sup>3</sup> This list of foolish talks recurs at MV. v. 6. 3; D. ix. 3.

[purisa-katham] sūra-katham visikhā-katham kumbatthāna-katham pubba-peta-katham nānatta-katham lokakkhāyikam samuddakkhāyikam itibhavābhava-katham—iti vā iti evarūpāya tiracchāna-kathāya pativirato Samaṇo Gotamo ti.” Iti vā hi bhikkhave puthujjano Tathāgatassa vaṇṇam vadamāno vadeyya.

18. “Yathā vā pan’ eke bhonto samaṇa-brāhmaṇā saddhā-deyyāni bhojanāni bhuñjitvā te evarūpaṃ viggāhika-katham anuyuttā viharanti—seyyathidaṃ : ‘Na tvam imaṃ dhamma-vinayaṃ ājānāsi, ahaṃ imaṃ dhamma-vinayaṃ ājānāmi, kim tvam imaṃ dhamma-vinayaṃ ājānissasi?—Micchā-paṭipanno tvam asi, ahaṃ asmi sammā-paṭipanno—Sahitam me, asahitan te—Pure vacanīyaṃ pacchā avaca, pacchāvacanīyaṃ pure avaca—Avicinṇan<sup>1</sup> te viparāvattaṃ—Aropito te vādo, niggaḥito<sup>2</sup> ’si<sup>2</sup>—Cara vādappamokkhāya, nibbettehi vā sace pahosīti’—iti vā iti evarūpāya viggāhika-kathāya pativirato Samaṇo Gotamo ti.” Iti vā hi bhikkhave puthujjano Tathāgatassa vaṇṇam vadamāno vadeyya.

19. “Yathā vā pan’ eke bhonto samaṇa-brāhmaṇā saddhā-deyyāni bhojanāni bhuñjitvā te evarūpaṃ dūteyya-pahīna-gamanānuyogaṃ anuyuttā viharanti—seyyathidaṃ raññaṃ rāja-mahāmattānaṃ khattiyānaṃ brāhmaṇānaṃ gahapatikānaṃ kumārānaṃ—‘Idha gaccha, amutrāgaccha, idaṃ hara, amutra idaṃ āharāti’—iti vā iti evarūpā dūteyya-pahīna<sup>3</sup> -gamanānuyogā pativirato Samaṇo Gotamo ti.” Iti vā hi bhikkhave puthujjano Tathāgatassa vaṇṇam vadamāno vadeyya.

20. “Yathā vā pan’ eke bhonto samaṇa-brāhmaṇā saddhā-deyyāni bhojanāni bhuñjitvā te kuhakā ca honti lapakā ca nemittikā ca nippesikā<sup>4</sup> ca lābhena ca lābhaṃ nijigimsitāro—iti<sup>5</sup> evarūpā kuhana-lapanā pativirato Samaṇo Gotamo ti.” Iti vā hi bhikkhave puthujjano Tathāgatassa vaṇṇam vadamāno vadeyya.

Majjhima-Sīlaṃ niṭṭhitam.

<sup>1</sup> So SS; D<sup>a</sup> B<sup>p</sup> adhicinṇan; Sum. ācinṇan. (See M. I. 372.)

<sup>2</sup> B<sup>p</sup> niggaḥito tvam asi. <sup>3</sup> S<sup>cdt</sup> twice pahīna. But see § 10.

<sup>4</sup> S<sup>t</sup> nippesikā; B<sup>p</sup> nibbesikā.

<sup>5</sup> So S<sup>cdm</sup> D<sup>a</sup> (as in § 11); B<sup>p</sup> Gr add vā iti.

21. “Yathā vā pan’ eke bhonto samaṇa-brāhmaṇā saddhā-deyyāni bhojanāni bhuñjitvā te evarūpāya tiracchāna-vijjāya micchājīvena jīvikam<sup>1</sup> kappenti—seyyathīdam aṅgam nimittam uppādam<sup>2</sup> supinam lakkhaṇam mūsikācchinnam aggi-homam dabbi-homam thusa-homam kaṇa-homam taṇḍula-homam sappi-homam tela-homam mukha-homam lohita-homam aṅga-vijjā vatthu-vijjā khatta<sup>3</sup> -vijjā siva-vijjā bhūta-vijjā bhūri-vijjā ahi-vijjā visa-vijjā vicchika-vijjā mūsika-vijjā sakuna-vijjā vāyasa-vijjā pakkajjhānam sara-parittānam miga-cakkam—iti vā iti evarūpāya tiracchāna-vijjāya pativirato Samaṇo Gotamo ti.” Iti vā hi bhikkhave puthujjano Tathāgatassa vaṇṇam vadamāno vadeyya.

22. “Yathā vā pan’ eke bhonto samaṇa-brāhmaṇā saddhā-deyyāni bhojanāni bhuñjitvā te evarūpāya tiracchāna-vijjāya micchājīvena jīvikam kappenti—seyyathīdam maṇi-lakkhaṇam daṇḍa-lakkhaṇam vattha-lakkhaṇam asilakkhaṇam usu-lakkhaṇam dhanu-lakkhaṇam āyudha<sup>4</sup> -lakkhaṇam itthi-lakkhaṇam purisa-lakkhaṇam kumāra-lakkhaṇam kumāri-lakkhaṇam dāsa-lakkhaṇam dāsi-lakkhaṇam hatthi-lakkhaṇam assa-lakkhaṇam mahisa-lakkhaṇam usabha-lakkhaṇam go-lakkhaṇam aja-lakkhaṇam meṇḍa-lakkhaṇam kukkuta-lakkhaṇam vattaka<sup>5</sup> -lakkhaṇam godhā-lakkhaṇam kaṇṇikā-lakkhaṇam kacchapa-lakkhaṇam miga-lakkhaṇam—iti vā iti evarūpāya tiracchāna-vijjāya pativirato Samaṇo Gotamo ti.” Iti vā hi bhikkhave puthujjano Tathāgatassa vaṇṇam vadamāno vadeyya.

23. “Yathā vā pan’ eke bhonto samaṇa-brāhmaṇā saddhā-deyyāni bhojanāni bhuñjitvā te evarūpāya tiracchāna-vijjāya micchājīvena jīvikam kappenti—seyyathīdam ‘Raṇṇam niyyānam bhavissati, raṇṇam aniyyānam bhavissati—Abbhantarānam raṇṇam upayānam<sup>6</sup> bhavissati, bāhirānam raṇṇam apayānam bhavissati—Bāhirānam

<sup>1</sup> B<sup>p</sup> Gr jivitam, throughout.    <sup>2</sup> B<sup>p</sup> Gr uppātam.

<sup>3</sup> So SS here and in Sum.; BB khetta. (See iv. 2 and Ud. iii. 9.)

<sup>4</sup> D<sup>p</sup> and Sum. āyudha.    <sup>5</sup> S<sup>p</sup> vaddhaka. See § 14.

<sup>6</sup> S<sup>p</sup> D<sup>p</sup> upāyānam; B<sup>p</sup> upayyānam.

raññam upayānam bhavissati, abbhantarānam raññam apayānam bhavissati—Abbhantarānam raññam jayo bhavissati, bāhirānam raññam parājayo bhavissati—Bāhirānam raññam jayo bhavissati, abbhantarānam raññam parājayo bhavissati—Iti imassa jayo bhavissati, imassa parājayo bhavissati’—iti vā iti evarūpāya tiracchāna-vijjāya micchājivā paṭivirato Samaṇo Gotamo ti.” Iti vā hi bhikkhave puthujjano Tathāgatassa vaṇṇam vadamāno vadeyya.

24. “Yathā vā pan’ eke bhonto samaṇa-brāhmaṇā saddhā-deyyāni bhojanāni bhuñjitvā te evarūpāya tiracchāna-vijjāya micchājivena jivikam kappenti—seyyathidam ‘Canda-ggāho bhavissati, suriya<sup>1</sup>-ggāho bhavissati, nakkhatta-ggāho bhavissati. Candima-suriyānam patha-gamanam bhavissati, candima-suriyānam uppatha<sup>2</sup>-gamanam bhavissati, nakkhattānam patha-gamanam bhavissati, nakkhattānam uppatha-gamanam bhavissati. Ukkā-pāto bhavissati. Disā-dāho bhavissati. Bhūmi-cālo bhavissati. Deva-dundubhi<sup>3</sup> bhavissati. Candima-suriya-nakkhattānam uggamanam ogamanam<sup>4</sup> samkilesam<sup>5</sup> vodānam bhavissati. Evam-vipāko canda-ggāho bhavissati, evam-vipāko suriya-ggāho bhavissati, evam-vipāko nakkhatta-ggāho bhavissati, evam-vipāko candima-suriyānam patha-gamanam bhavissati, evam-vipāko candima-suriyānam uppatha-gamanam bhavissati, evam-vipāko nakkhattānam patha-gamanam bhavissati, evam-vipāko nakkhattānam uppatha-gamanam bhavissati, evam-vipāko ukkāpāto bhavissati, evam-vipāko disā-dāho bhavissati, evam-vipāko bhūmi-cālo bhavissati, evam-vipāko deva-dundubhi bhavissati, evam-vipākam candima-suriya-nakkhattānam uggamanam ogamanam samkilesam vodānam bhavissati’—iti

<sup>1</sup> B<sup>p</sup> sūriya- (throughout).

<sup>2</sup> Sum. omits; B<sup>p</sup> upatha (twice).

<sup>3</sup> BB and Gr dudrabhi (twice).

<sup>4</sup> B<sup>p</sup> oggamanam (twice) and so Gr below. Here Gr okk<sup>o</sup>.

<sup>5</sup> Sum. samkilesa: S<sup>o</sup> lesā: S<sup>4m</sup> D<sup>o</sup> B<sup>p</sup> lesam here, and S<sup>4</sup> B<sup>p</sup> below sakilesam.



vā iti evarūpāya tiracchāna-vijjāya micchājivā paṭivirato Samaṇo Gotamo ti." Iti vā hi bhikkhave puthujjano Tathāgatassa vaṇṇaṃ vadamāno vadeyya.

25. "Yathā vā pan' eke bhonto samaṇa-brāhmaṇā saddhā-deyyāni bhojanāni bhuñjitvā te evarūpāya tiracchāna-vijjāya micchājivena jīvikam kappenti—seyyathidam: 'Subbutthikā<sup>1</sup> bhavissati, dubbutthikā bhavissati, subhikkham bhavissati, dubbhikkham bhavissati, khemam bhavissati, bhayaṃ bhavissati, rogo bhavissati, ārogyaṃ bhavissati,' muddā, gaṇanā, saṃkhānam,<sup>2</sup> kāveyyaṃ, lokāyatam<sup>3</sup>—iti vā iti evarūpāya tiracchāna-vijjāya micchājivā paṭivirato Samaṇo Gotamo ti." Iti vā hi bhikkhave puthujjano Tathāgatassa vaṇṇaṃ vadamāno vadeyya.

26. "Yathā vā pan' eke bhonto samaṇa-brāhmaṇā saddhā-deyyāni bhojanāni bhuñjitvā te evarūpāya tiracchāna-vijjāya micchājivena jīvikam kappenti—seyyathidam āvāhanam vivāhanam saṃvadanam<sup>4</sup> vivadanam saṃkiranam vikiranam subhaga-karanam dubbhaga-karanam viruddha-gabbha-karanam jivhā-nittaddanam<sup>5</sup> hanu-saṃhananam hatthābhijappanam kanna-jappanam ādāsa-pāṇham kumāri-pāṇham deva-pāṇham ādiccupatthānam Mahat-upatthānam abbhujjalam Sir'avhāyanam<sup>6</sup>—iti vā iti evarūpāya tiracchāna-vijjāya micchājivā paṭivirato Samaṇo Gotamo ti." Iti vā hi bhikkhave puthujjano Tathāgatassa vaṇṇaṃ vadamāno vadeyya.

<sup>1</sup> D<sup>a</sup> subbutthikam; S<sup>cm</sup> suvutthikā. At D. ii. 60 S<sup>a</sup> subbutthikam; S<sup>c</sup> sabbutthikā; S<sup>t</sup> subbutthikam; B<sup>p</sup> suvutthikam.

<sup>2</sup> B<sup>p</sup> saṃghānam.

<sup>3</sup> B<sup>p</sup> Gr (and S<sup>a</sup> at D. ii. 60) lokāyatanaṃ. But see C. 5. 31. 2, A. 3. 58. 1, Mil. 4, Div. 630, 633 and Saddh. P. xiii. (Kern, p. 263).

<sup>4</sup> So SS B<sup>p</sup> saṃvaraṇam vivaraṇam.

<sup>5</sup> So SS B<sup>p</sup> nibaddhanam (Gr here and B<sup>p</sup> at D. ii. 61 nibhandhanam).

<sup>6</sup> So S<sup>dm</sup>; S<sup>t</sup> and D<sup>a</sup> Siravhaya<sup>o</sup>; S<sup>c</sup> Siravhānam; B<sup>p</sup> Sirivhāyanam and Sum. Sirivhāyanam (In D. ii. 61 S<sup>a</sup> B<sup>p</sup> as here, but S<sup>c</sup> Siravhayanam). Avhāyana occurs below at Tevijja Sutta 24.

27. “Yathā vā pan’ eke bhonto samaṇa-brāhmaṇā saddhā - deyyāni bhojanāni bhuñjitvā te evarūpāya tiracchāna-vijjāya micchājīvena jīvikaṃ kappenti—sey-yathidaṃ santi-kammaṃ paṇidhi-kammaṃ bhūri-kammaṃ<sup>1</sup> vassa<sup>2</sup> -kammaṃ vossa-kammaṃ vatthu-kammaṃ vatthu-parikiraṇaṃ<sup>3</sup> ācamaṇaṃ nahāpanaṃ juhanaṃ vamaṇaṃ virecanaṃ uddha-virecanaṃ adho-virecanaṃ sīsa-virecanaṃ kaṇṇa-telaṃ netta-tappaṇaṃ natthu-kammaṃ añjanaṃ paccañjanaṃ sālākiyaṃ sallakattikaṃ dāraka-tikicchā mūla-bhesajjānaṃ anuppādānaṃ osadhiṇaṃ paṭimokkho—iti vā iti evarūpāya tiracchāna-vijjāya micchājīvā paṭivirato Samaṇo Gotamo ti.” Iti vā hi bhikkhave puthujjano Tathāgatassa vaṇṇaṃ vadamāno vadeyya.

‘Idaṃ kho taṃ bhikkhave appamattakaṃ oramattakaṃ silamattakaṃ yena puthujjano Tathāgatassa vaṇṇaṃ vadamāno vadeyya.

#### Mahā-Sīlam nīṭṭhitam.

28. ‘Atthi bhikkhave aññ’ eva dhammā gambhīrā duddasā duranubodhā santā paṇitā atakkāvacarā nipuṇā paṇḍita-vedaniyā, ye Tathāgato sayam abhiññā sacchikatvā pavedeti, yehi Tathāgatassa yathā-bhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyum.

‘Katame ca pana te bhikkhave dhammā gambhīrā dud-dasā duranubodhā santā paṇitā atakkāvacarā nipuṇā paṇḍita-vedaniyā, ye Tathāgato sayam abhiññā sacchikatvā pavedeti, yehi Tathāgatassa yathā - bhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyum ?

29. ‘Santi bhikkhave eke samaṇa-brāhmaṇā pubbanta-kappikā pubbantānudīṭṭhino, pubbantaṃ ārabha aneka-

<sup>1</sup> B<sup>p</sup> (*herè and in D. ii. 62*) inserts bhūta-kammaṃ (? from § 21) and SS at D. ii. 62, insert bhūti-kammaṃ.

<sup>2</sup> SS vassa . . . vossa ; B<sup>p</sup> vaya . . . voya ; Gr vaya . . . vaya (1)

<sup>3</sup> S<sup>cm</sup> (*and SS in D. ii. 62*) paṭi° ; S<sup>dt</sup> D<sup>s</sup> Sum. and B<sup>p</sup> pari°.

vihitāni adhivutti-padāni<sup>1</sup> abhivadanti atthādasahi vatthūhi. Te ca bhonto samaṇa-brāhmaṇā kim āgamma kim ārabba pubbanta-kappikā pubbantānuditthino pubbantam ārabba aneka-vihitāni adhivutti-padāni abhivadanti atthādasahi vatthūhi?

30. 'Santi bhikkhave eke samaṇa-brāhmaṇā sassata-vādā, sassatam attānañ ca lokañ ca paññāpentī catūhi vatthūhi. Te ca bhonto samaṇa-brāhmaṇā kim āgamma kim ārabba sassata-vādā sassatam attānañ ca lokañ ca paññāpentī catūhi vatthūhi?

31. 'Idha bhikkhave ekacco samaṇo vā brāhmaṇo vā ātappam anvāya padhānam anvāya anuyogam anvāya appamādam anvāya sammā-manasikāram anvāya tathārūpam ceto-samādhim phusati yathā samāhite citte<sup>2</sup> aneka-vihitam pubbe nivāsam anussarati—seyyathīdam ekam pi jātim dve pi jātiyo tisso pi jātiyo catasso pi jātiyo pañca pi jātiyo dasa pi jātiyo visatim<sup>3</sup> pi jātiyo timsam<sup>3</sup> pi jātiyo cattarīsam pi jātiyo paññāsam pi jātiyo jāti-satam pi jāti-sahassam pi jāti-sata-sahassam pi<sup>4</sup> anekāni pi jāti-satāni anekāni pi jāti-sahassāni anekāni pi jāti-sata-sahassāni.<sup>4</sup> "Amutrāsim evam-nāmo evam-gotto evam-vanno evam-āhāro evam-sukha-dukha-patisamvedi evam-āyu-pariyanto. So tato cuto amutra upapādim.<sup>5</sup> Tatrāpāsim evam-nāmo evam-gotto evam-vanno evam-āhāro evam-sukha-dukkha-patisamvedi evam-āyu-pariyanto. So tato cuto idhūpanno"<sup>6</sup> ti iti sākāram sa-uddesam aneka-vihitam pubbe

<sup>1</sup> B<sup>p</sup> Gr adhimutta-. See below 2. 37 and 3. 27.

<sup>2</sup> B<sup>p</sup> here, but not below, in this §, inserts parisuddhe pariyodāte anaṅgane vigatūpakkilese (which, with other words, occur in the parallel texts). <sup>3</sup> B<sup>p</sup> visati, timsa.

<sup>4</sup> The parallel texts here have different words. See D. ii. 93; M. i. p. 182; A. iii. 59, 100; S. V. Pār. i. 1. 6.

<sup>5</sup> SS perhaps uppādim; B<sup>p</sup> and Gr udapādi (here and in D. ii. 93) Old. loc. cit. udapādim. And so Trenckner M. I. 22, 35, but uppādim at pp. 182, etc.

<sup>6</sup> Old. loc. cit. idh' uppanno; B<sup>p</sup> here=SS.

nivāsaṃ anussarati. So evaṃ āha : “ Sassato attā ca loko ca vañjho <sup>1</sup> kūṭattho <sup>2</sup> esikatthāyitthito, te ca sattā sandhāvanti saṃsaranti cavanti upapajjanti, atthi tveva sassati-samaṃ. Tam kissa hetu? Ahaṃ hi ātappam anvāya padhānam anvāya anuyogam anvāya appamādam anvāya sammā manasikāram anvāya tathā-rūpaṃ ceto-samādhim phusāmi yathā samāhite citte aneka-vihitaṃ pubbe nivāsaṃ anussarāmi—seyyathīdaṃ ekam pi jātim . . . pe . . . anekāni pi jāti-sata-sabassāni. Amutrāsim evaṃ-nāmo . . . pe . . . idhūpapaṇṇo ti <sup>3</sup> iti sākāraṃ sa-uddesaṃ aneka-vihitaṃ pubbe nivāsaṃ anussarāmi. Iminā p’aham <sup>4</sup> etaṃ <sup>5</sup> jānāmi : yathā sassato attā ca <sup>6</sup> loko ca vañjho kūṭattho esikatthāyitthito, te ca sattā sandhāvanti saṃsaranti cavanti upapajjanti, atthi tveva sassati-saman ti.”

Idaṃ bhikkhave paṭhamam thānam yam āgama yam ārabha ekacce samaṇa-brāhmaṇā sassata-vādā sassataṃ attānañ ca lokañ ca paññāpenti.

32. ‘Dutiye ca bhonto samaṇa-brāhmaṇā kim ārabha kim āgama sassata-vādā sassataṃ attānañ ca lokañ ca paññāpenti?’

‘Idha bhikkhave ekacco samaṇo vā brāhmaṇo vā ātappam anvāya padhānam anvāya anuyogam anvāya appamādam anvāya sammā-manasikāram anvāya tathā-rūpaṃ ceto-samādhim phusati yathā samāhite citte aneka-vihitaṃ pubbe nivāsaṃ anussarati—seyyathīdaṃ ekam pi samvatta-vivattaṃ dve pi samvatta-vivattāni tīni pi samvatta-vivattāni cattāri pi samvatta-vivattāni pañca pi samvatta-vivattāni dasa pi samvatta-vivattāni. “ Amutrāsim evaṃ-nāmo evaṃ-gotto evaṃ-vanno evaṃ-āhāro evaṃ-

<sup>1</sup> SS always m (not ñ) ; B<sup>v</sup> (twice) vañco.

<sup>2</sup> So S<sup>m</sup>. All other MSS. kūṭa, twice, and so also in Sum., in D. ii. 26 (where all these words recur), and in Abh. 107.

<sup>3</sup> All MSS. ti here and in §§ 32, 33.

<sup>4</sup> So SS below i. 2, 17, 18, etc. B<sup>v</sup> Imināmaham. Here Sum. appears to read iminā p’aham evaṃ, in §§ 32, 33, B<sup>v</sup> S<sup>at</sup> have imināham etaṃ, but S<sup>m</sup> iminā p’aham evaṃ.

<sup>5</sup> Gr omits, but not in §§ 32, 33.

sukha-dukkha-patisamvedi evam-āyu-pariyanto. So tato cuto amutra upapādim. Tatrāpāsim evam-nāmo evam-gotto evam-vanno evam-āhāro evam-sukha-dukkha-patisamvedi evam-āyu-pariyanto. So tato cuto idhūpapanno" ti iti sākāram sa-uddesam aneka-vihitam pubbe nivāsam anussarati. So evam āha: "Sassato attā ca loko ca vañjho kūtatto esikatthāyitthito, te ca sattā sandhāvanti samsaranti cavanti upapajjanti, atthi tveva sassata-samam. Tam kissa hetu? Aham hi ātappam anvāya . . . pe . . . tathā-rūpam ceto-samādhim phusāmi yathā samāhite citte aneka-vihitam pubbe nivāsam anussarāmi—seyyathīdam ekam pi . . . pe . . . dasa pi samvatta-vivattāni. Amutrāsim evam-nāmo . . . pe . . . idhūpapanno ti iti sākāram sa-uddesam aneka-vihitam pubbe nivāsam anussarāmi. Iminā p'aham etaṃ jānāmi: yathā sassato attā ca loko ca vañjho kūtatto esikatthāyitthito, te ca sattā sandhāvanti samsaranti cavanti upapajjanti, atthi tveva sassata-saman ti."

'Idam bhikkhave dutiyam tñanam yam āgama yam ārabha eke samana-brāhmaṇā sassata-vādā sassatam attānañ ca lokañ ca paññāpentī.

33. 'Tatiye ca bhonto samana-brāhmaṇā kim āgama kim ārabha sassata-vādā sassatam attānañ ca lokañ ca paññāpentī?

'Idha bhikkhave ekacco samano vā brāhmaṇo vā ātappam anvāya padhānam anvāya anuyogam anvāya appamādam anvāya sammā-manasikāram anvāya tathā-rūpam ceto-samādhim phusati yathā samāhite citte aneka-vihitam pubbe nivāsam anussarati—seyyathīdam dasa pi samvatta-vivattāni vīsatim pi samvatta-vivattāni timsam pi samvatta-vivattāni cattārisam pi samvatta-vivattāni. "Amutrāsim evam-nāmo evam-gotto evam-vanno evam-āhāro evam-sukha-dukkha-patisamvedi evam-āyu-pariyanto. So tato cuto amutra upapādim. Tatrāpāsim evam-nāmo evam-gotto evam-vanno evam-āhāro evam-sukha-dukkha-patisamvedi evam-āyu-pariyanto. So tato cuto idhūpapanno" ti iti sākāram sa-uddesam pubbe nivāsam anussarati. So evam āha: "Sassato attā ca



loko ca vañjho kūtatttho esikatthāyittthito, te ca sattā sandhāvanti samsaranti cavanti upapajjanti, atthi tveva sassati-samaṃ. Tam kissa hetu? Ahaṃ hi ātappam anvāya . . . pe . . . tathā-rūpaṃ ceto-samādhim phusāmi yathā samāhite citte aneka-vihitaṃ pubbe nivāsaṃ anussarāmi—seyyathidaṃ dasa pi samvatta-vivattāni . . . pe . . . cattārisaṃ pi samvatta-vivattāni. Amutrāsīm evaṃ-nāmo . . . pe . . . idhūpapanno ti iti sākāraṃ sanddesaṃ aneka-vihitaṃ pubbe nivāsaṃ anussarāmi. Iminā p'ahaṃ etaṃ jānāmi: yathā sassato attā ca loko ca vañjho kūtatttho esikatthāyittthito, te ca sattā sandhāvanti samsaranti cavanti upapajjanti, atthi tveva sassati-samanti.”

‘Idaṃ bhikkhave tatiyaṃ tñānaṃ yam āgamaṃ yam ārabha eke samaṇa-brāhmaṇā sassata-vādā sassataṃ attānaṃ ca lokaṃ ca paññāpenti.

34. ‘Catutthe ca bhonto samaṇa-brāhmaṇā kim āgamaṃ kim ārabha sassata-vādā sassataṃ attānaṃ ca lokaṃ ca paññāpenti?

‘Idha bhikkhave ekacco samaṇo vā brāhmaṇo vā takki hoti vimaṇsī. So takka-pariyāhataṃ vimaṇsānucaritaṃ sayam-paṭibhānaṃ evaṃ āha: “Sassato attā ca loka ca vañjho kūtatttho esikatthāyittthito, te ca sattā sandhāvanti samsaranti cavanti upapajjanti, atthi tveva sassati-samanti.”

‘Idaṃ bhikkhave catuttham tñānaṃ yam āgamaṃ yam ārabha eke samaṇa-brāhmaṇā sassata-vādā sassataṃ attānaṃ ca lokaṃ ca paññāpenti.

35. ‘Ime kho te bhikkhave samaṇa-brāhmaṇā sassata-vādā sassataṃ attānaṃ ca lokaṃ ca paññāpenti catuhi vatthūhi. Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā sassata-vādā sassataṃ attānaṃ ca lokaṃ ca paññāpenti, sabbe te imeh’ eva catuhi vatthūhi etesaṃ vā aññatarena, n’atthi ito bahiddhā.

36. ‘Tayidaṃ bhikkhave Tathāgato pajānāti: “Ime ditthittānā<sup>1</sup> evaṃ-gahitā evaṃ-parāmatthā evaṃ-gatikā bhavissanti evaṃ-abhisamparāyā ti.” Tañ ca Tathāgato pajānāti; tato ca uttaritaraṃ pajānāti, tañ ca pajānanaṃ

<sup>1</sup> B<sup>p</sup> Gr ditthittānaṃ.

na parāmasati, aparāmasato <sup>1</sup> c'assa paccattam yeva nibbuti viditā, <sup>2</sup> vedanānaṃ samudayaṃ ca atthagamaṃ <sup>3</sup> ca assādaṃ ca ādinavaṃ ca nissaraṇaṃ ca yathā-bhūtaṃ viditvā anupādā vimutto, bhikkhave, Tathāgato.

37. 'Ime kho te bhikkhave dhammā gambhīrā duddasā duranubodhā santā paṇītā atakkāvacarā nipunā paṇḍita-vedanīyā ye Tathāgato sayam abhiññā sacchi-katvā pavedeti, yehi Tathāgatassa yathā-bhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ.

Pathama-bhāṇavāraṃ.

2. 1. 'Santi, bhikkhave, eke samaṇa-brāhmaṇā ekacca-sassatikā ekacca-asassatikā, ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānaṃ ca lokaṃ ca paññāpenti catuhi vatthūhi. Te ca bhonto samaṇa-brāhmaṇā kim āgamaṃ kim ārabha ekacca-sassatikā ekacca-asassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānaṃ ca lokaṃ ca paññāpenti catuhi vatthūhi ?

2. 'Hoti kho so, bhikkhave, samayo yaṃ kadāci karahaci dighassa addhuno accayena ayam loko samvattati. Samvattamāno loko yebhuyyena sattā Ābhassara-samvattanikā honti. Te tattha honti manomayā pīti-bhakkhā sayam <sup>4</sup>-pabbhā antalikkha-carā subhaṭṭhāyino, cīraṃ dighaṃ addhānaṃ tiṭṭhanti.

3. 'Hoti kho so, bhikkhave, samayo yaṃ kadāci karahaci dighassa adhuno accayena ayam loko vivattati. Vivattamāne loka suññaṃ Brahma-vimānaṃ pātu-bhavati. Ath' aññataro satto āyukkhayā vā puññakkhayā vā Ābhassara-kāyā cavitvā suññaṃ Brahma-vimānaṃ upapajjati. So tattha hoti manomayo pīti-bhakkho sayam-pabho antalikkha-carā subhaṭṭhāyī, cīraṃ dighaṃ addhānaṃ tiṭṭhati.

4. 'Tassa tattha ekakassa <sup>5</sup> dīgha-rattaṃ nibbusitattā anabhirati paritassanā uppajjati: "Aho vata aññe pi sattā itthattaṃ āgaccheyyūn" ti. Atha aññatare pi sattā āyuk-

<sup>1</sup> B<sup>p</sup> evam ap<sup>o</sup> (SS Sum. omit).

<sup>2</sup> S<sup>cd</sup> add yeva, but omit it at 2. 15 and 3. 30.

<sup>3</sup> B<sup>p</sup> Gr atthaṅg<sup>o</sup>. <sup>4</sup> S<sup>d</sup> sayam. <sup>5</sup> S<sup>c</sup> B<sup>p</sup> ekassa.

khayā vā puññakkhayā vā Ābhassara<sup>1</sup>-kāyā cavitvā Brahma-  
vimānaṃ upapajjanti tassa sattassa saḥavyatam. Te pi  
tattha honti manomayā pīti-bhakkhā sayam-pabhā antalik-  
khacārā subhatṭhāyino, cīraṃ dīghaṃ addhānaṃ tiṭṭhanti.

5. 'Tatra, bhikkhave, yo so satto paṭhamam upapanno  
tassa evaṃ hoti: "Aham asmī Brahmā Mahā-brahmā  
abhibhū anabhibhūto aññad-atthu-daso vasavattī issaro  
kattā nimmitā<sup>2</sup> seṭṭho sañjitā<sup>2</sup> vasi pitā bhūta-bhavyā-  
naṃ. Mayā ime sattā nimmitā. Tam kissa hetu? Mamma  
hi pubbe etad ahoṣi: 'Aho vata aññe pi sattā itthattam  
āgaccheyyun' ti. Iti mamañ ca mano-papīdhi, ime ca  
sattā itthattam āgatā" ti. Ye pi te sattā pacchā upapannā  
tesam pi evaṃ hoti: "Ayaṃ kho bhavaṃ Brahmā Mahā-  
brahmā abhibhū anabhibhūto aññad-atthu-daso vasavattī  
issaro kattā nimmitā seṭṭho sañjitā vasi pitā bhūta-  
bhavyānaṃ. Iminā mayam bhotā Brahmunā nimmitā.  
Tam kissa hetu? Imam mayam hi addasāma idha paṭha-  
mam upapannam, mayam pana amhā pacchā upapannā  
ti."

6. 'Tatra, bhikkhave, yo so satto paṭhamam upapanno  
so dīghāyukataro ca hoti vāṇnavantataro ca mahesakka-  
taro ca. Ye pana te sattā pacchā upapannā te appāyuka-  
tarā ca honti dubbannatarā ca appesakkatarā ca. Tānaṃ  
kho pan' etaṃ, bhikkhave, vijjati yaṃ aññataro satto  
tamhā kāyā cavitvā itthattam āgacchati. Itthattam āgato  
samāno agārasmā anagāriyaṃ pabbajati. Agārasmā ana-  
gāriyaṃ pabbajito samāno ātappam anvāya padhānaṃ  
anvāya anuyogam anvāya appamādam anvāya sammā-  
manasi-kāraṃ anvāya tathā-rūpaṃ ceto-samādhim phusati  
yathā samāhite citte tam pubbe nivāsaṃ anussarati, tato  
paraṃ nānussarati. So evaṃ āha: "Yo kho so bhavaṃ  
Brahmā Mahā-brahmā abhibhū anabhibhūto aññad-atthu-  
daso vasavattī issaro kattā nimmitā seṭṭho sañjitā vasi  
pitā bhūta-bhavyānaṃ yena mayam bhotā Brahmunā nim-  
mitā, so nicco dhuvo sassato avipariṇāma-dhammo sassati-  
samaṃ tath' eva ṭhassati. Ye pana mayam ahumha tena

<sup>1</sup> B<sup>p</sup> Ābhassarā. <sup>2</sup> B<sup>p</sup> (thrice) Nimmitā, Sajitā. See xi. 80.

Brahmunā nimmitā te mayam aniccā addhuvā<sup>1</sup> appāyukā cavana-dhammā itthattam āgatā ti."

'Idam, bhikkhave, paṭhamam thānam yam āgammā yam ārabha eke samaṇa-brahmaṇā ekacca-sassatikā ekacca-asassatikā ekaccam sassatam ekaccam asassatam attānañ ca lokañ ca paññāpenti.

7. 'Dutiye ca bhonto samaṇa-brahmaṇā kim āgammā kim ārabha ekacca-sassatikā ekacca-asassatikā ekaccam sassatam ekaccam asassatam attānañ ca lokañ ca paññāpenti?

'Santi, bhikkhave, Khiddā-padosikā<sup>2</sup> nāma devā. Te ativelam hassa-khiddā-rati-dhamma-samāpannā viharanti. Tesam ativelam hassa-khiddā-rati-dhamma-samāpannānam viharatam sati mussati,<sup>3</sup> satiyā<sup>4</sup> sammosā te devā tamhā kāyā cavanti.

8. 'Thānam kho pan'etam, bhikkhave, vijjati yam aññataro satto tamhā kāyā cavitvā itthattam āgacchati, itthattam āgato samāno agārasmā anagāriyam pabbajati. Agārasmā anagāriyam pabbajito samāno ātappam anvāya padhānam anvāya anuyogam anvāya appamādam anvāya sammāmanasi-kāram anvāya tathā-rūpam ceto-samādhim phusati yathā samāhite citte tam pubbe nivāsam anussarati, tato param nānussarati.

9. 'So evam āha: "Ye kho te bhonto devā na Khiddā-padosikā te na ativelam hassa-khiddā-rati-dhamma-samāpannā viharanti. Tesam na ativelam hassa-khiddā-rati-dhamma-samāpannānam viharatam sati na mussati, satiyā asamosā te devā tamhā kāyā na cavanti, niccā dhuvā sassatā aviparināma-dhammā sassati-samam tath'eva

<sup>1</sup> S<sup>c</sup> B<sup>p</sup> adhuvā. See Vim. 50, 23; J. i. 393, 8.

<sup>2</sup> S<sup>c</sup> here padūs°, below twice pados°; S<sup>d</sup> thrice padūs° S<sup>t</sup> thrice padūs°; B<sup>p</sup> first padūs°, then twice pados°; Gr first padūs°, then twice pados°; Sum. pados°, but gives v.l. padūs°. All MSS. pados° in § 10.

<sup>3</sup> S<sup>d</sup> mossati; Gr B<sup>p</sup> (and S<sup>t</sup> B<sup>p</sup> Gr twice below) sammussati.

<sup>4</sup> So S<sup>d</sup> B<sup>p</sup> Gr, and all MSS. twice in § 9. Here S<sup>c</sup> and Sum. sati.

ṭhassanti. Ye pana mayam ahumha Khiddā-padosikā te mayam ativelam hassa-khiddā-rati-dhamma-samāpannā viharimha. Tesam no ativelam hassa-khiddā-rati-dhamma-samāpannānam viharataṃ sati mussati, satiya sammosā eva mayam tamhā kāyā cutā aniccā addhuvā appāyukā cavana-dhammā itthattaṃ āgatā ti."

'Idam, bhikkhave, dutiyam ṭhānam yam āgama yam ārabha eke samaṇa-brāhmaṇā ekacca-sassatikā ekacca-asassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānaṃ ca lokaṃ ca paññāpentī.

10. 'Tatiye ca bhonto samaṇa-brāhmaṇā kim āgama kim ārabha ekacca-sassatikā ekacca-asassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānaṃ ca lokaṃ ca paññāpentī?

'Santi, bhikkhave, Mano-padosikā nāma devā. Te ativelam aññamaññaṃ upanijjhāyanti. Te ativelam aññamaññaṃ upanijjhāyantaññamaññaṃhi cittāni padūsentī.<sup>1</sup> Te aññamaññaṃhi<sup>2</sup> paduṭṭha-cittā kilanta-kāyā kilanta-cittā. Te devā tamhā kāyā cavanti.

11. 'Ṭhānam kho pan'etaṃ, bhikkhave, vijjati yaṃ aññataro satto tamhā kāyā cavitvā itthattaṃ āgacchati, itthattaṃ āgato samāno agārasmā anagāriyaṃ pabbajati. Agārasmā anagāriyaṃ pabbajito samāno ātappam anvāya padhānam anvāya anuyogam anvāya appamādam anvāya sammā-manasikāram anvāya tathā-rūpaṃ ceto-samādhim phusati yathā samāhite citte taṃ pubbe nivāsaṃ anussarati, tato paraṃ nānussarati.

12. 'So evam āha: "Ye kho te bhonto devā na Mano-padosikā te na ativelam aññamaññaṃ upanijjhāyanti. Te na ativelam aññamaññaṃ upanijjhāyantaññamaññaṃhi cittāni nappadūsentī. Te aññamaññaṃhi apaduṭṭha-cittā akilanta-kāyā akilanta-cittā. Te devā tamhā kāyā na cavanti, niccā dhuvā sassatā aviparināma-dhammā sassati-samaṃ

<sup>1</sup> B<sup>p</sup> pados<sup>o</sup> here and the third time, second time padus<sup>o</sup>.

<sup>2</sup> AU MSS. aññam-aññam first time, and -aññamhi third time. Second time only B<sup>p</sup> -aññam (S<sup>a</sup> -aññam pi; S<sup>ot</sup> Gr -aññamhi).



tath' eva t̥hassanti. Ye pana mayam abumha Mano-padosikā te mayam ativelam aññamaññam upanijjhāyimha.<sup>1</sup> Te mayam ativelam aññamaññam upanijjhāyantā aññamaññamhi cittāni padūsimha. Te mayam aññamaññamhi padut̥ṭha -cittā kilanta-kāyā kilanta-cittā eva. Mayam tamhā kāyā cutā aniccā addhuvā appāyukā cavana-dhammā itthattam āgatā ti."

'Idam, bhikkhave, tatiyam t̥hānam yam āgammā yam ārabba eke samaṇa-brāhmaṇā ekacca-sassatikā ekacca-asassatikā ekaccam sassatam ekaccam asassatam attānañ ca lokañ ca paññāpentī.

13. 'Catutthe ca bhonto samaṇa-brāhmaṇā kim āgammā kim ārabba ekacca-sassatikā ekacca-asassatikā ekaccam sassatam ekaccam asassatam attānañ ca lokañ ca paññāpentī?

'Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā takki hoti vīmaṇsī. <sup>2</sup> So takka-pariyāhatam vīmaṇsānucaritam sayam-patibhānam evam āha: "Yam kho idam vuccati cakkhum ti pi sotam ti pi ghānam ti pi jivhā ti pi kāyo ti pi ayam attā anicco addhuvo asassato vipariṇāma-dhammo. Yañ ca kho idam vuccati cattan ti vā mano ti vā viññāṇam ti vā ayam attā nicco dhuvo sassato avipariṇāma-dhammo sassati-samam tath' eva t̥hassatīti."

'Idam, bhikkhave, catuttham t̥hānam yam āgammā yam ārabba eke samaṇa-brāhmaṇā ekacca-sassatikā ekacca-asassatikā ekaccam sassatam ekaccam asassatam attānañ ca lokañ ca paññāpentī.

14. 'Ime kho te, bhikkhave, samaṇa-brāhmaṇā ekacca-sassatikā ekacca-asassatikā ekaccam sassatam ekaccam asassatam attānañ ca lokañ ca paññāpentī catuhi vatthūhi. Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā ekacca-sassatikā ekacca-asassatikā ekaccam sassatam ekaccam asassatam attānañ ca lokañ ca paññāpentī, sabbe te imeh' eva catuhi vatthūhi etesam vā aññatarena, n' atthi ito bahiddhā.

15. 'Tayidam, bhikkhave, Tathāgato pajānāti: "Ime

<sup>1</sup> B<sup>p</sup> Gr °yimhā.

<sup>2</sup> See i. 1. 34; i. 2. 20.



ditṭhiṭṭhānā evaṃ-gahitā evaṃ-parāmaṭṭhā evaṃ-gatikā bhavissanti evaṃ-abhisamparāyā ti.” Tañ ca Tathāgato pajānāti, tato ca uttaritaraṃ pajānāti, tañ ca pajānanam na parāmasati, aparāmasato o' assa paccattam yeva nibbuti veditā, vedanānaṃ samudayañ ca attthagamañ ca assādañ ca ādinavañ ca nissaraṇaṃ ca yathā-bhūtaṃ veditvā anupādā vimutto, bhikkhave, Tathāgato.

‘Ime kho te, bhikkhave, dhammā gambhīrā duddasā duranubodhā santā paṇitā atakkāvacarā nipuṇā paṇḍita-vedanīyā ye Tathāgato sayam abhiññā sacchi-katvā pavedeti, yehi Tathāgatassa yathā-bhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ.

16. ‘Santi, bhikkhave, eke samaṇa-brāhmaṇā antānantikā, antānantam lokassa paññāpentī catūhi vatthūhi. Te ca bhonto samaṇa-brāhmaṇā kim āgama kim ārabha antānantikā antānantam lokaṃ paññāpentī catūhi vatthūhi?

17. ‘Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā ātappam anvāya padhānam anvāya anuyogam anvāya appamādam anvāya sammā-manasi-kāram anvāya tathā-rūpaṃ ceto-samādhim phusati yathā samāhite citte anta-saññī lokasmim viharati. So evaṃ āha: “Antavā ayaṃ loko parivaṭtumo. Taṃ kissa hetu? Ahaṃ hi ātappam anvāya . . . pe<sup>1</sup> . . . tathā-rūpaṃ ceto-samādhim phusāmi yathā samāhite citte anta-saññī lokasmim viharāmi. Imināpāhaṃ<sup>2</sup> etaṃ jānāmi: yathā antavā ayaṃ loko parivaṭtumo ti.”

‘Idaṃ, bhikkhave, paṭhamam tṭhānam yam āgama yam ārabha eke samaṇa-brāhmaṇā antānantikā antānantam lokassa paññāpentī.

18. ‘Dutiye ca bhonto samaṇa-brāhmaṇā kim āgama kim ārabha antānantikā antānantam lokassa paññāpentī?

‘Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā ātappam anvāya padhānam anvāya anuyogam anvāya appamādam anvāya sammā-manasi-kāram anvāya tathā-rūpaṃ

<sup>1</sup> So SS B<sup>p</sup> repeats.      <sup>2</sup> S<sup>c</sup> B<sup>p</sup> imināmāhaṃ (see i. 2. 31).

ceto-samādhim phusati yathā samāhite citte ananta-saññi lokasmim viharati. So evam āha: "Ananto ayam loko apariyanto. Ye te samaṇa-brāhmaṇā evam āhaṃsu: 'Antavā ayam loko parivatūmo' ti tesam musā. Ananto ayam loko apariyanto. Taṃ kissa hetu? Ahaṃ hi ātappam anvāya . . . pe . . . tathā-rūpaṃ ceto-samādhim phusāmi yathā samāhite citte ananta-saññi lokasmim viharāmi. Imināpāhaṃ etaṃ jānāmi: yathā ananto ayam loko apariyanto-ti."

'Idaṃ, bhikkhave, dutiyaṃ tṭhānaṃ yam āgamaṃ yam ārabba eke samaṇa-brāhmaṇā antānantikā antānantam lokassa paññāpenti.

19. 'Tatiye ca bhonto samaṇa-brāhmaṇā kim āgamaṃ kim ārabba antānantikā antānantam lokassa paññāpenti?

'Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā ātappam anvāya padhānaṃ anvāya anuyogam anvāya appamādam anvāya sammā-manasi-kāraṃ anvāya tathā-rūpaṃ ceto-samādhim phusati yathā samāhite citte uddham-adho anta-saññi lokasmim viharati, tiriyaṃ ananta-saññi. So evam āha: "Antavā ca ayam loko ananto ca. Ye te samaṇa-brāhmaṇā evam āhaṃsu: 'Antavā ayam loko parivatūmo' ti tesam musā. Ye pi te samaṇa-brāhmaṇā evam āhaṃsu: 'Ananto ayam loko apariyanto' ti tesam pi musā. Antavā ca ayam loko ananto ca. Taṃ kissa hetu? Ahaṃ hi ātappam anvāya . . . pe . . . tathā rūpaṃ ceto-samādhim phusāmi yathā samāhite citte uddham-adho anta-saññi lokasmim viharāmi, tiriyaṃ ananta-saññi. Iminā paṇhaṃ etaṃ jānāmi: yathā antavā ca ayam loko ananto cāti."

'Idaṃ, bhikkhave, tatiyaṃ tṭhānaṃ yam āgamaṃ yam ārabba eke samaṇa-brāhmaṇā antānantikā antānantam lokassa paññāpenti.

20. 'Catutthe ca bhonto samaṇa-brāhmaṇā kim āgamaṃ kim ārabba antānantikā antānantam lokassa paññāpenti?

'Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā takkī hoti vīmaṇsi. So takka-pariyāhataṃ vīmaṇsānucaritaṃ sayam-paṭibhānaṃ evam āha: "N' evāyaṃ loko antavā na paṇānanto. Ye te samaṇa-brāhmaṇā evam āhaṃsu: 'Antavā ayam loko parivatūmo' ti tesam musā. Ye pi te samaṇa-

brāhmaṇā evaṃ āhaṃsu : ' Ananto ayaṃ loko अपariyanto ' ti tesam pi musā. Ye pi te samaṇa-brāhmaṇā evaṃ āhaṃsu : ' Antavā ca ayaṃ loko ananto cāti ' tesam pi musā. N' evāyaṃ loko antavā na pañānanto ti."

' Idam, bhikkhave, catuttham tṭhanam yam āgamaṃ yam ārabha eke samaṇa-brāhmaṇā antānantikā antānantam lokassa paññāpenti.

21. ' Ime kho te, bhikkhave, samaṇa-brāhmaṇā antānantikā antānantam lokassa paññāpenti catuhi vatthūhi. Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā antānantikā antānantam lokassa paññāpenti, sabbe te imeh' eva catuhi vatthūhi etesaṃ vā aññatarena, n' atthi ito bahiddhā.

22. ' Tayidaṃ, bhikkhave, Tathāgato pajānāti : " Ime ditṭhitṭhānā evaṃ-gahitā evaṃ-parāmatṭhā evaṃ-gatikā bhavissanti evaṃ-abhisamparāyā ti." Tañ ca Tathāgato pajānāti, tato ca uttaritaraṃ pajānāti, tañ ca pajānanam na parāmasati, aparāmasato c' assa paccattam yeva nibbuti veditā, vedanānaṃ samudayañ ca atthagamañ ca assādañ ca ādinavañ ca nissaraṇaṃ ca yathā-bhūtaṃ veditvā anupadā vimutto, bhikkhave, Tathāgato.

' Ime kho te, bhikkhave, dhammā gambhīrā duddasā duranubodhā santā paṇita atakkāvacarā nipuṇā paṇita-vedaniyā ye Tathāgato sayam abhiññā sacchi-katvā pavedeti, yehi Tathāgatassa yathā-bhuccam vaṇṇam sammā vadamānā vadeyyum.

23. ' Santi, bhikkhave, eke samaṇa-brāhmaṇā amarā-vikkhepikā, tattha tattha pañham puttā samānā vācā-vikkhepaṃ āpajjanti amarā-vikkhepaṃ catuhi vatthūhi. Te ca bhonto samaṇa-brāhmaṇā kim āgamaṃ kim ārabha amarā-vikkhepikā tattha tattha pañham puttā samānā vācā-vikkhepaṃ āpajjanti amarā-vikkhepaṃ catuhi vatthūhi?

24. ' Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā idam kusalan ti yathā-bhūtaṃ nappajānāti, idam akusalan ti yathā-bhūtaṃ nappajānāti. Tassa evaṃ hoti : " Ahaṃ kho idam kusalan ti yathā-bhūtaṃ nappajānāmi, idam

akusalan ti yathā-bhūtaṃ nappajānāmi. Ahañ c'eva kho pana idaṃ kusalan ti yathā-bhūtaṃ appajānanto,<sup>1</sup> idaṃ akusalan ti yathā-bhūtaṃ appajānanto, idaṃ kusalan ti vā vyākareyyaṃ idaṃ akusalan ti vā vyākareyyaṃ<sup>2</sup>, tattha me assa chando vā rāgo vā doso vā paṭigho vā. Yattha me assa chando vā rāgo vā doso vā paṭigho vā taṃ mam' assa musā.<sup>2</sup> Yaṃ mam' assa musā so mam' assa vighāto. Yo mam' assa vighāto so mam' assa antarāyo ti." Iti so musā-vāda-bhayaṃ musā-vāda-parijegucchā<sup>3</sup> n' ev' idaṃ kusalan ti vyākaroti, na pana idaṃ akusalan ti vyākaroti, tattha tattha pañhaṃ puṭṭha samāno vācā-vikkhepaṃ āpajjati amarā-vikkhepaṃ: "Evam<sup>4</sup> pi me no. Tathā ti pi me no. Aññathā ti pi me no. No ti pi me no. No po ti pi me no ti."

'Idaṃ, bhikkhave, paṭhamam thānaṃ yaṃ āgama yaṃ ārabha eke samaṇa-brāhmaṇā amarā-vikkhepikā tattha pañhaṃ puṭṭhā samānā vācā-vikkhepaṃ āpajjanti amarā-vikkhepaṃ.

25. 'Dutiye ca bhonto samaṇa-brāhmaṇā kim āgama kim ārabha amarā-vikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācā-vikkhepaṃ āpajjanti amarā-vikkhepaṃ?

'Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā idaṃ kusalan ti yathā-bhūtaṃ nappajānāti, idaṃ akusalan ti yathā-bhūtaṃ nappajānāti. Tassa evam hoti: "Ahaṃ kho idaṃ kusalan ti yathā-bhūtaṃ nappajānāmi, idaṃ akusalan ti yathā-bhūtaṃ nappajānāmi. Ahañ c'eva kho pana idaṃ kusalan ti yathā-bhūtaṃ appajānanto, idaṃ akusalan ti yathā-bhūtaṃ appajānanto, idaṃ kusalan ti vā vyākareyyaṃ idaṃ akusalan ti vā vyākareyyaṃ, tattha me assa chando vā rāgo vā doso vā paṭigho vā. Yattha me assa chando vā rāgo vā doso vā paṭigho vā taṃ mam' assa upādānaṃ. Yaṃ mam' assa upādānaṃ, so mam' assa vighāto. Yo mam' assa vighāto so mam' assa antarāyo ti."

<sup>1</sup> S<sup>ed</sup> nappajānanto, but below §§ 25, 26, app<sup>o</sup>.

<sup>2,2</sup> B<sup>p</sup> omits. <sup>3</sup> B<sup>p</sup> parijigucchā; Gr parijigucchāne'v'.

<sup>4</sup> So Sum. and SS; B<sup>p</sup> evan ti.

Iti so upādāna-bhayā upādāna-parijegucchā n' ev' idam kusalan ti vyākaroti na pana idam akusalan ti vyākaroti, tattha tattha pañham puṭṭho samāno vācā-vikkhepam āpajjati amarā-vikkhepam: "Evam pi me no. Tathā ti pi me no. Aññathā ti pi me no. No ti pi me no. No no ti pi me no ti."

'Idam, bhikkhave, dutiyam thānam yam āgammā yam ārabba eke samaṇa-brāhmaṇā amarā-vikkhepikā tattha tattha pañham puṭṭha samānā vācā-vikkhepam āpajjanti amarā-vikkhepam.

26. 'Tatiye ca bhonto samaṇa-brāhmaṇā kim āgammā kim ārabba amarā-vikkhepikā tattha tattha pañham puṭṭhā samānā vācā-vikkhepam āpajjanti amarā-vikkhepam?

'Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā idam kusalan ti yathā-bhūtam nappajānāti, idam akusalan ti yathā-bhūtam nappajānāti. Tassa evam hoti: "Ahaṃ kho idam kusalan ti yathā-bhūtam nappajānāmi, idam akusalan ti yathā-bhūtam nappajānāmi. Ahañ c'eva kho pana idam kusalan ti yathā-bhūtam appajānanto, idam akusalan ti yathā-bhūtam appajānanto, idam kusalan ti vā vyākareyyam idam akusalan ti vā vyākareyyam—santi hi kho pana samaṇa-brāhmaṇā paṇḍitā nipuṇā kata-parappavādā vāla-vedhī-rūpā vobhindantā<sup>1</sup> maññe caranti paññā-gatena diṭṭhi-gatāni—te maṃ tattha samanuyuñjeyyūṃ samanugāheyyūṃ samanubhāseyyūṃ. Ye maṃ tattha samanuyuñjeyyūṃ samanugāheyyūṃ samanubhāseyyūṃ tesāham na sampāyeyyam. Yesāham na sampāyeyyam so maṃ assa vighāto. Yo maṃ assa vighāto so maṃ assa antarāyo" ti. Iti so anuyoga-bhayā anuyoga-parijegucchā n'ev' idam kusalan ti vyākaroti, na pan' idam akusalan ti vyākaroti, tattha tattha pañham puṭṭho samāno vācā-vikkhepam āpajjati amarā-vikkhepam: "Evam pi me no. Tathā ti pi me no. Aññathā ti pi me no. No ti pi me no. No no ti pi me no ti."

'Idam, bhikkhave, tatiyam thānam yam āgammā yam

<sup>1</sup> B<sup>p</sup> te bhindantā. So also M. I. 176, 546.



ārabbha eke samaṇa-brāhmaṇā amarā-vikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācā-vikkhepaṃ āpajjanti amarā-vikkhepaṃ.

27. 'Catutthe ca bhonto samaṇa-brāhmaṇā kim āgama kim ārabba amarā-vikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācā-vikkhepaṃ āpajjanti amarā-vikkhepaṃ ?

'Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā mando hoti momūho. So mandattā momūhattā tattha tattha pañhaṃ puṭṭho samāno vācā-vikkhepaṃ āpajjati amarā-vikkhepaṃ: " 'Atthi paro loko? ' ti iti ce maṃ pucchasi, 'Atthi paro loko ' ti iti ce me assa, 'atthi paro loko ' ti iti te naṃ vyākareyyaṃ. Evaṃ pi me no. Tathā ti pi me no. Aññathā ti pi me no. No ti pi me no. No ti pi me no. 'N'atthi paro loko? ' ti . . . pe . . . 'Atthi ca n'atthi ca paro loko? N'ev' atthi na n'atthi paro loko?—Atthi sattā opapātikā? N'atthi sattā opapātikā? Atthi ca n'atthi ca sattā opapātikā? N'ev' atthi na n'atthi sattā opapātikā?—Atthi sukata-dukkatānaṃ kammānaṃ phalaṃ vipāko? N'atthi sukata-dukkatānaṃ kammānaṃ phalaṃ vipāko? Atthi ca n'atthi ca sukata-dukkatānaṃ kammānaṃ phalaṃ vipāko? N'ev' atthi na n'atthi sukata-dukkatānaṃ kammānaṃ phalaṃ vipāko?—Hoti Tathāgato param maraṇā? Na hoti Tathāgato param maraṇā? Hoti ca na hoti ca Tathāgato param maraṇā? N'eva hoti na na hoti Tathāgato param maraṇā? ' ti iti ce maṃ pucchasi, 'n'eva hoti na na hoti Tathāgato param maraṇā ' ti iti ce me assa, 'n'eva hoti na na hoti Tathāgato param maraṇā ' ti iti te naṃ vyākareyyaṃ. Evaṃ pi me no. Tathā ti pi me no. Aññathā ti pi me no. No ti pi me no. No ti pi me no ti."

'Idam, bhikkhave, catuttham thānaṃ yaṃ āgama yaṃ ārabba eke samaṇa-brāhmaṇā amarā-vikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācā-vikkhepaṃ āpajjanti amarā-vikkhepaṃ.

28. Ime kho te, bhikkhave, samaṇa-brāhmaṇā amarā-



vikkhepikā tattha tattha pañham puttā samānā vācā-vikkhepaṃ āpajjanti amarā-vikkhepaṃ catuhi vatthūhi. Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā amarā-vikkhepikā tattha tattha pañham puttā samānā vācā-vikkhepaṃ āpajjanti amarā-vikkhepaṃ, sabbe te imeh' eva catuhi vatthūhi etesaṃ vā aññatarena, n'atthi ito bahiddhā.

29. 'Tayidaṃ, bhikkhave, Tathāgato pajānāti: "Ime ditṭhiṭṭhānā evaṃ-gahitā evaṃ-paramatṭhā evaṃ-gatikā bhavissanti evaṃ-abhisamparāyā ti." Tañ ca Tathāgato pajānāti, tato ca uttaritaraṃ pajānāti, tañ ca pajānaṃ na parāmasati, aparāmasato c' assa paccattaṃ yeva nibbuti veditā, vedanāvaṃ samudayañ ca atthagamañ ca assādañ ca ādīnavañ ca nissaraṇaṃ ca yathā-bhūtaṃ veditvā anupādā vimutto, bhikkhave, Tathāgato.

'Ime kho te, bhikkhave, dhammā gambhīrā duddasā duranubodhā santā paṇitā atakkāvacarā nipuṇā paṇḍita-vedaniyā ye Tathāgato sayam abhiññā sacchi-katvā pavedeti, yehi Tathāgatassa yathā-bhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ.

30. Santi, bhikkhave, eke samaṇa-brāhmaṇā adhicca-samuppannikā,<sup>1</sup> adhicca-samuppannaṃ attānañ ca lokañ ca paññāpenti dvihi vatthūhi. Te ca bhonto samaṇa-brāhmaṇā kim āgamaṃ kim ārabba adhicca-samuppannikā adhicca-samuppannaṃ attānañ ca lokañ ca paññāpenti?

31. 'Santi, bhikkhave, Asañña-sattā nāma devā, saññupādā ca pana te devā tamhā kāyā cavanti. Thānaṃ kho pan' etaṃ, bhikkhave, vijjati yaṃ aññataro satto tamhā kāyā cavitvā itthattaṃ āgacchati, itthattaṃ āgato samāno agārasmā anagāriyaṃ pabbajati. Agārasmā anagāriyaṃ pabbajito samāno ātappaṃ anvāya padhānaṃ anvāya anuyogaṃ anvāya appamādaṃ anvāya sammāmanasi-kāraṃ anvāya tathā-rūpaṃ ceto-samādhim phu-sati yathā samāhite citte saññupādānaṃ anussarati, tato

<sup>1</sup> *At Smp. p. 312, Old. reads samuppattikā and gives from a Dīgha MS. a v. l. 'nto in a note.*

param nānussarati. So evam āha : “ Adhicca-samuppanno attā ca loko ca. Taṃ kissa hetu ? Ahaṃ hi pubbe nāho-sim, so'mhi etarahi ahutvā sattattāya <sup>1</sup> parinato <sup>2</sup> ti.”

‘Idaṃ, bhikkhave, paṭhamam tñanam yam āgama yam ārabha eke samaṇa-brāhmaṇā adhicca-samuppannikā adhicca-samuppannam attānañ ca lokañ ca paññāpenti.

32. Dutiye ca bhonto samaṇa-brāhmaṇā kim āgama kim ārabha adhicca-samuppannikā adhicca-samuppannam attānañ ca lokañ ca paññāpenti ?

‘Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā takki hoti vīmaṇsī. So takka-pariyāhatam vīmaṇsānucaritam sayam-paṭibhānam evam āha : “ Adhicca-samuppanno attā ca loko cāti.”

‘Idaṃ, bhikkhave, dutiyam tñanam yam āgama yam ārabha eke samaṇa-brāhmaṇā adhicca-samuppannikā adhicca-samuppannam attānañ ca lokañ ca paññāpenti.

33. Ime kho te, bhikkhave, samaṇa-brāhmaṇā adhicca-samuppannikā adhicca-samuppannam attānañ ca lokañ ca paññāpenti dvīhi vatthūhi. Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā adhicca-samuppannikā adhicca-samuppannam attānañ ca lokañ ca paññāpenti, sabbe te imeh' eva dvīhi vatthūhi etesaṃ vā aññatarena, n'atthi ito bahiddhā.

34. ‘Tayidaṃ, bhikkhave, Tathāgato pajānāti : “ Ime diṭṭhiṭṭhānā evaṃ-gahitā evaṃ-parāmatṭhā evaṃ-gatikā bhavissanti evaṃ-abhisamparāyā ti.” Tañ ca Tathāgato pajānāti, tato ca uttaritaram pajānāti, tañ ca pajānanam na parāmasati, aparāmasato c' assa paccattam yeva nibbuti veditā, vedanānam samudayañ ca atthagamañ ca assādañ ca ādinavañ ca nissaraṇaṃ ca yathā-bhūtaṃ veditvā anupadā vimutto, bhikkhave, Tathāgato.

‘Ime kho te, bhikkhave, dhammā gambhīrā duddasā duranubodhā santā paṇitā atakkāvacarā nipuṇā paṇḍita-vedanīyā ye Tathāgato sayam abhiññā sacchi-katvā

<sup>1</sup> S<sup>a</sup> B<sup>p</sup> santattāya ; Gr santatāya.

<sup>2</sup> S<sup>od</sup> B<sup>p</sup> parinato ; S<sup>t</sup> <sup>o</sup>nāto ; Gr <sup>o</sup>nāto. See-ii. 20.

pavedeti, yehi Tathāgatassa yathā-bhuccam vaṇṇam sammā vadamānā vadeyyum.

35. 'Ime kho te, bhikkhave, samaṇa-brāhmaṇā pubbanta-kappikā pubbantānudiṭṭhino pubbantam ārabba aneka-vihitāni adhvutti-padāni <sup>1</sup> abhivadanti atthādasahi vatthūhi. Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā pubbanta-kappikā pubbānudiṭṭhino pubbantam ārabba aneka-vihitāni adhvutti-padāni abhivadanti, sabbe te imeh' eva atthādasahi vatthūhi etesaṃ vā aññātarena, n'atthi ito bahiddhā.

36. 'Tayidaṃ, bhikkhave, Tathāgato pajānāti: "Ime diṭṭhiṭṭhānā evaṃ-gahitā evaṃ-parāmaṭṭhā evaṃ-gatikā bhavissanti evaṃ-abhisamparāyā ti." Tañ ca Tathāgato pajānāti, tato ca uttaritaraṃ pajānāti, tañ ca pajānanam na parāmasati, aparāmasato c' assa paccattam yeva nibbuti viditā, vedanānaṃ samudayañ ca atthagamañ ca assādañ ca ādinavañ ca nissaraṇaṃ ca yathā-bhūtaṃ viditvā anupādā vimutto, bhikkhave, Tathāgato.

'Ime kho te, bhikkhave, dhammā gambhīrā duddasā duranubodhā santā paṇitā atakkāvacarā nipuṇā paṇḍita-vedaniyā ye Tathāgato sayam abhiññā sacchi-katvā pavedeti, yehi Tathāgatassa yathā-bhuccam vaṇṇam sammā vadamānā vadeyyum.

37. 'Santi, bhikkhave, eke samaṇa-brāhmaṇā aparanta-kappikā aparantānudiṭṭhino, aparantaṃ ārabba aneka-vihitāni adhvutti-padāni abhivadanti catu-cattārisāya vatthūhi. Te ca bhonto samaṇa-brāhmaṇā kim āgamma kim ārabba aparanta-kappikā aparantānudiṭṭhino aparantaṃ ārabba aneka-vihitāni adhvutti-padāni abhivadanti catu-cattārisāya vatthūhi ?

38. 'Santi, bhikkhave, eke samaṇa-brāhmaṇā uddham-

<sup>1</sup> S<sup>a</sup> adhvutti-padāni twice, and so in 2. 37; B<sup>p</sup> adhvutti-padāni; See i. 1. 29; 2. 37; 3. 27.

āghatanikā<sup>1</sup> saññi-vādā, uddham āghatanā saññim attānaṃ paññāpenti soḷasahi vatthūhi. Te ca bhonto samaṇa-brāhmaṇā kim āgāmma kim ārabha uddham-āghatanikā saññi-vādā uddham āghatanā saññim attānaṃ paññāpenti soḷasahi vatthūhi ?

“ Rūpi attā hoti arogo param maraṇā saññi ” ti naṃ paññāpenti. “ Arūpi attā hoti arogo param maraṇā sanni ” ti naṃ paññāpenti. “ Rūpi ca arūpi ca . . . pe . . . “ N’eva rūpi nārūpi . . . “ Antavā attā hoti . . . “ Anantavā . . . “ Antavā ca anantavā ca . . . “ N’ev’ antavā nānantavā<sup>2</sup> . . . “ Ekatta-saññi attā hoti . . . “ Nānatta-saññi . . . “ Parritta-saññi . . . “ Appamāṇa-saññi . . . “ Ekanta-sukhī attā hoti . . . “ Ekanta-dukkhī . . . “ Sukha-dukkhī . . . “ Adukkham-asukhī attā hoti arogo param maraṇā saññi ” ti naṃ paññāpenti.

39. ‘ Ime kho te, bhikkhave, samaṇa-brāhmaṇā uddham-āghatanikā saññi-vādā uddham āghatanā saññim attānaṃ paññāpenti soḷasahi vatthūhi. Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā uddham-āghatanikā saññi-vādā uddham āghatanā saññim attānaṃ paññāpenti, sabbe te imeh’ eva soḷasahi vatthūhi etesaṃ vā aññatarena, n’atthi ito bahiddhā.

40. ‘ Tayidaṃ, bhikkhave, Tathāgato pajānāti : “ Ime dīṭṭhiṭṭhānā evaṃ-gahitā evaṃ-parāmatṭhā evaṃ-gatikā bhavissanti evaṃ-abhisamparāyā ti. ” Tañ ca Tathāgato pajānāti, tato ca uttaritaraṃ pajānāti, tañ ca pajānaṃ na parāmasati, aparāmasato c’ assa paccattaṃ yeva nibbuti veditā, vedanānaṃ samudayañ ca atthagamañ ca assādañ ca ādinavañ ca nissaraṇaṃ ca yathā-bhūtaṃ veditvā anupādā vimutto, bhikkhave, Tathāgato.

‘ Ime kho te, bhikkhave, dhammā gambhīrā duddasā duranubodhā santā paṇitā atakkāvacarā nipuṇā paṇḍita-vedanīyā ye Tathāgato sayamaṃ abhiññā sacchi-katvā

<sup>1</sup> SS (and B<sup>r</sup> afterwards) ghāto. But see Sum. and compare MV. v. 1, 14 ; Th. i. 418, 711 ; Mil. 110.

<sup>2</sup> S<sup>cdm</sup> nev’ antavā ca nānantavā ca.

pavedeti, yehi Tathāgatassa yathā-bhuccam vannaṃ sammā vadamānā vadeyyum.

Dutiya-bhānavāraṃ.

3. 1. 'Santi, bhikkhave eke samaṇa-brāhmaṇā uddham-āghatanikā<sup>1</sup> asaṇṇi-vādā, uddham āghatanā<sup>1</sup> asaṇṇim attānam paññāpenti aṭṭhahi vatthūhi. Te ca bhonto samaṇa-brāhmaṇā kim āgamma kim ārabha uddham-āghatanikā asaṇṇi-vādā uddham āghatanā asaṇṇim attānam paññāpenti aṭṭhahi vatthūhi?

2. "Rūpī attā hoti arogo param maraṇā asaṇṇi" ti nam paññāpenti. "Arūpī . . . pe . . . "Rūpī ca arūpī ca . . . "N'eva rūpī nārūpī . . . "Antavā ca . . . "Anantavā . . . "Antavā ca anantavā ca . . . "N'ev' antavā nānantavā attā hoti arogo param maraṇā asaṇṇi ti" nam paññāpenti.

3. 'Ime kho te, bhikkhave, samaṇa-brāhmaṇā uddham-āghatanikā asaṇṇi-vādā uddham āghatanā asaṇṇim attānam paññāpenti aṭṭhahi vatthūhi. Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā uddham-āghatanikā asaṇṇi-vādā uddham āghatanā asaṇṇim attānam paññāpenti, sabbe te imeh' eva aṭṭhahi vatthūhi etesaṃ vā aññatarena, n'atthi ito bahiddhā.

4. 'Tayidaṃ, bhikkhave, Tathāgato pajānāti: "Ime ditthitthānā evaṃ-gahitā evaṃ-parāmaṭṭhā evaṃ-gatikā bhavissanti evaṃ-abhisamparāyā ti." Tañ ca Tathāgato pajānāti, tato ca uttaritaraṃ pajānāti, tañ ca pajānanam na parāmasati, aparāmasato c' assa paccattaṃ yeva nibbuti veditā, vedanānaṃ samudayañ ca atthagamañ ca assādañ ca ādinavañ ca nissaraṇaṃ ca yathā-bhūtaṃ veditvā anupāda vimutto, bhikkhave, Tathāgato.

'Ime kho te, bhikkhave, dhammā gambhirā duddasā duranubodhā santā paṇītā atakkāvacarā nipuṇā paṇḍita-vedaniyā ye Tathāgato sayam abhiññā sacchi-katvā

<sup>1</sup> B<sup>p</sup> Gr āghāto.



pavedeti, yehi Tathāgatassa yathā-bhuccam vannaṃ sammā vadamānā vadeyyum.

5. 'Santi, bhikkhave, eke samaṇa-brāhmaṇā uddham-āghatanikā n'eva-saññi-nāsaññi-vādā, uddham āghatanā n'eva saññim nāsaññim attānaṃ paññāpenti atthahi vatthūhi. Te ca bhonto samaṇa-brāhmaṇā kim āgamma kim ārabha uddham-āghatanikā n'eva-saññi-nāsaññi-vādā uddham āghatanā n'eva saññim nāsaññim attānaṃ paññāpenti atthahi vatthūhi?

6. "Rūpi attā hoti arogo param maraṇā n'eva saññi nāsaññi ti" naṃ paññāpenti. "Arūpi . . . "Rūpi ca arūpi ca . . . "N'eva rūpi nārūpi . . . "Antavā . . . "Anantavā . . . "Antavā ca anantavā ca . . . "N'ev' antavā nānantavā attā hoti arogo param maraṇā n'eva saññi nāsaññi" ti naṃ paññāpenti.

7. 'Ime kho te, bhikkhave, samaṇa-brāhmaṇā uddham-āghatanikā n'eva-saññi-nāsaññi-vādā uddham āghatanā n'eva saññim nāsaññim attānaṃ paññāpenti atthahi vatthūhi. Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā uddham-āghatanikā n'eva-saññi-nāsaññi-vādā uddham āghatanā n'eva saññim nāsaññim attānaṃ paññāpenti, sabbe te imeh' eva atthahi vatthūhi etesaṃ vā aññatarena, n'atthi ito bahiddhā.

8. 'Tayidaṃ, bhikkhave, Tathāgato pajānāti: "Ime ditthitthānā evaṃ-gahitā evaṃ-parāmatthā evaṃ-gatikā bhavissanti evaṃ-abhisamparāyā ti." Tañ ca Tathāgato pajānāti, tato ca uttaritaraṃ pajānāti, tañ ca pajānaṃ na parāmasati, aparāmasato c' assa paccattaṃ yeva nibbuti veditā, vedanānaṃ samudayañ ca atthagamañ ca assādañ ca ādinavañ ca nissaraṇaṃ ca yathā-bhūtaṃ viditvā anupādā vimutto, bhikkhave, Tathāgato.

'Ime kho te, bhikkhave, dhammā gambhīrā duddasā duranubodhā santā paṇita atakkāvacarā nipuṇā paṇitavedaniyā ye Tathāgato sayam abhiññā sacchi-katvā pavedeti, yehi Tathāgatassa yathā-bhuccam vannaṃ sammā vadamānā vadeyyum.

9. 'Santi, bhikkhave, eke samaṇa-brāhmaṇā uccheda-vādā, sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpentī sattahi vatthūhi. Te ca bhonto samaṇa-brāhmaṇā kim āgamma kim ārabba uccheda-vādā sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpentī sattahi vatthūhi?

10. 'Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā evaṃ-vādī hoti evaṃ-diṭṭhi : "Yato kho bho ayaṃ attā rūpī cātumaḥā-bhūṭiko<sup>1</sup> mātā-pettika-sambhavo, kāyassa bhedā ucchijjati vinassati, na hoti param maraṇā, ettāvatā kho bho ayaṃ attā sammā samucchinno hotīti." Itth' eke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpentī.

11. 'Taṃ aṇño evaṃ āha : "Atthi kho bho eso attā yaṃ tvam vadesi. N'eso n'atthīti vadāmi. No ca kho bho ayaṃ attā ettāvatā sammā samucchinno hoti. Atthi kho bho aṇño attā dibbo rūpī kāmāvacaro kabalinkārāhara<sup>2</sup> -bhakkho. Taṃ tvam na jānāsi na passasi. Taṃ ahaṃ jānāmi passāmi. So kho bho attā yato kāyassa bhedā ucchijjati vinassati na hoti param maraṇā, ettāvatā kho bho ayaṃ attā sammā samucchinno hotīti." Itth' eke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpentī.

12. 'Taṃ aṇño evaṃ āha : "Atthi kho bho eso attā yaṃ tvam vadesi. N'eso n'atthīti vadāmi. No ca kho bho ayaṃ attā ettāvatā sammā samucchinno hoti. Atthi kho bho aṇño attā dibbo rūpī manomayo sabbaṅga-paccāṅgī ahīn-indriyo.<sup>3</sup> Taṃ tvam na jānāsi na passasi. Taṃ ahaṃ jānāmi passāmi. So kho bho attā yato kāyassa bhedā ucchijjati vinassati na hoti param maraṇā, ettāvatā kho bho ayaṃ attā sammā samucchinno hotīti." Itth' eke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpentī.

13 'Taṃ aṇño evaṃ āha : "Atthi kho bho eso attā yaṃ tvam vadesi. N'eso n'atthīti vadāmi. Na ca kho bho ayaṃ attā ettāvatā sammā samucchinno hoti. Atthi kho bho aṇño attā sabbaso rūpa-saññānaṃ samatikkamā paṭigha-saññānaṃ attha-gamā nānatta-saññānaṃ amanasi-kārā 'Ananto okaso' ti ākāsānañcāyatanūpago. Taṃ tvam na

<sup>1</sup> B<sup>c</sup> cātu-mahā-. See D. ii. 83.

<sup>2</sup> S<sup>b</sup> kabalin<sup>o</sup>.

<sup>3</sup> See D. ii. 85 and ix. 22.

jānāsi na passasi. Tam aham jānāmi passāmi. So kho bho attā yato kāyassa bhedā ucchijjati vinassati na hoti param maraṇā, ettāvatā kho bho ayam attā sammā samucchinnno hotīti." Itth' eke sato sattassa ucchedam vināsam vibhavam paññāpenti.

14. 'Tam añño evam āha : " Atthi kho bho eso attā yam tvam vadesi. N'eso n'atthīti vadāmi. No ca kho bho ayam attā ettāvatā sammā samucchinnno hoti. Atthi kho bho añño attā sabbaso ākāsañācāyatanam samatikkamma 'Anantaṃ viññānaṃ' ti viññānañācāyatanūpago. Tam tvam na jānāsi na passasi. Tam aham jānāmi passāmi. So kho bho attā yato kāyassa bhedā ucchijjati vinassati na hoti param maraṇā, ettāvatā kho bho ayam attā sammā samucchinnno hotīti." Itth' eke sato sattassa ucchedam vināsam vibhavam paññāpenti.

15. 'Tam añño evam āha : " Atthi kho bho eso attā yam tvam vadesi. N'eso n'atthīti vadāmi. No ca kho bho ayam attā ettāvatā sammā samucchinnno hoti. Atthi kho bho añño attā sabbaso viññānañācāyatanam samatikkamma 'N'atthi kiñcīti' akiñcaññāyatanūpago. Tam tvam na jānāsi na passasi. Tam aham jānāmi passāmi. So kho bho attā yato kāyassa bhedā ucchijjati vinassati na hoti param maraṇā, ettāvatā kho bho ayam attā sammā samucchinnno hotīti." Itth' eke sato sattassa ucchedam vināsam vibhavam paññāpenti.

16. 'Tam añño evam āha : " Atthi kho bho eso attā yam tvam vadesi. N'eso n'atthīti vadāmi. No ca kho bho ayam attā ettāvatā sammā samucchinnno hoti. Atthi kho bho añño attā sabbaso akiñcaññāyatanam samatikkamma 'Santam etaṃ pañitam etaṃ' ti neva-saññā-nāsaññāyatanūpago. Tam tvam na jānāsi na passasi. Tam aham jānāmi passāmi. So kho bho attā yato kāyassa bhedā ucchijjati vinassati na hoti param maraṇā, ettāvatā kho bho ayam attā sammā samucchinnno hotīti." Itth' eke sato sattassa ucchedam vināsam vibhavam paññāpenti.

17. 'Ime kho te, bhikkhave, samaṇa-brāhmaṇa uccheda-vādā sato sattassa ucchedam vināsam vibhavam paññāpenti sattaḥi vatthūhi. Ye hi keci, bhikkhave, samaṇa vā

brāhmaṇā vā uccheda-vādā sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpentī, sabbe te imeh' eva sattahi vatthūhi etesaṃ vā aññatarena, n'atthi ito bahiddhā.

18. 'Tayidaṃ, bhikkhave, Tathāgato pajānāti: "Ime diṭṭhiṭṭhānā evaṃ-gahitā evaṃ-parāmatṭhā evaṃ-gatikā bhavissanti evaṃ-abhisamparāyā ti." Tañ ca Tathāgato pajānāti, tato ca uttaritaraṃ pajānāti, tañ ca pajānaṃ na parāmasati, aparāmasato c' assa paccattaṃ yeva nibbuti viditā, vedanānaṃ samudayañ ca atthagamañ ca assādañ ca ādinavañ ca nissaraṇaṃ ca yathā-bhūtaṃ viditvā anupādā vimutto, bhikkhave, Tathāgato.

'Ime kho te, bhikkhave, dhammā gambhīrā duddasā duranubodhā santā pañitā atakkāvacarā nipuṇā paṇḍita-vedanīyā ye Tathāgato sayaṃ abhiññā sacchi-katvā pavedeti, yehi Tathāgatassa yathā-bhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ.

19. 'Santi, bhikkhave, eke samaṇa-brāhmaṇā diṭṭha-dhamma-nibbāna-vādā, sato sattassa parama-diṭṭha-dhamma-nibbānaṃ paññāpentī pañcahi vatthūhi. Te ca bhonto samaṇa-brāhmaṇā kim āgamma kim ārabha diṭṭha-dhamma-nibbāna-vādā sato sattassa diṭṭha-dhamma-nibbānaṃ paññāpentī pañcahi vatthūhi?

20. 'Idha, bhikkhave, ekacco samaṇo va brāhmaṇo vā evaṃ-vādī hoti evaṃ-diṭṭhī: "Yato kho bho ayaṃ attā pañcahi kāma-guṇehi samappito samaṅgi-bhūto paricāreti, ettāvataḥ kho bho ayaṃ attā parama-diṭṭha-dhamma-nibbānaṃ patto hotīti." Itth' eke sato sattassa parama-diṭṭha-dhamma-nibbānaṃ paññāpentī.

21. 'Taṃ añño evaṃ āha: "Atthi kho bho eso attā yaṃ tvam vadesi. N'eso n'atthīti vadāmi. No ca kho bho ayaṃ attā ettāvataḥ parama-diṭṭha-dhamma-nibbānaṃ patto<sup>1</sup> hoti. Taṃ kissa hetu? Kāmaḥ hi bho aniccā dukkhā vipariṇāma-dhammā, tesam vipariṇāma-aññathā-bhāvā upapajjanti soka-parideva-dukkha-domanassa-upāyāsā. Yato

<sup>1</sup> So SS here, and at the corresponding point in §§ 22-24. B<sup>p</sup> Gr nibbānaṃ patto four times.



kho bho ayam attā vivicca' eva kamehi vivicca akusala-dhammehi savitakkam savicāram vivekajam pīti-sukham paṭhamajjhānam<sup>1</sup> upasampajja viharati, ettāvatā kho bho ayam attā parama-diṭṭha-dhamma-nibbānam patto hotīti." Itth' eke sato sattassa parama-diṭṭha-dhamma-nibbānam paññāpenti.

22. 'Tam añño evam āha: "Atthi kho bho eso attā yam tvam vadesi. N'eso n'atthīti vadāmi. No ca kho bho ayam attā ettāvatā parama-diṭṭha-dhamma-nibbānappatto hoti. Tam kissa hetu? Yad eva tattha vitakkitam vicāritam etena etaṃ oḷārikam akkhāyati. Yato kho bho ayam attā vitakka-vicāraṇam vūpasamā<sup>2</sup> ajjhataṃ sampasādanam cetaso ekodi-bhāvaṃ avitakkam avicāram samādhi-jam pīti-sukham dutiyajjhānam upasampajja viharati, ettāvatā kho bho ayam attā parama-diṭṭha-dhamma-nibbānam patto hotīti." Itth' eke sato sattassa parama-diṭṭha-dhamma-nibbānam paññāpenti.

23. 'Tam añño evam āha: "Atthi kho bho eso attā yam tvam vadesi. N'eso n'atthīti vadāmi. No ca kho bho ayam attā ettāvatā parama-diṭṭha-dhamma-nibbānappatto hoti. Tam kissa hetu? Yad eva tattha pīti-gatam cetaso ubbīlāvitattam<sup>3</sup> etena etaṃ oḷārikam akkhāyati. Yato kho bho ayam attā pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno sukhañ ca kāyena paṭisaṃvedeti yan taṃ ariyā ācikkhanti 'upekkhako satimā sukha-vihari' ti tatiyajjhānam upasampajja viharati, ettāvatā kho bho ayam attā parama-diṭṭha-dhamma-nibbānam patto hotīti." Itth' eke sato sattassa parama-diṭṭha-dhamma-nibbānam paññāpenti.

24. 'Tam añño evam āha: "Atthi kho bho eso attā yam tvam vadesi. N'eso n'atthīti vadāmi. No ca kho bho ayam attā ettāvatā parama-diṭṭha-dhamma-nibbānappatto hoti. Tam kissa hetu? Yad eva tattha sukham iti cetaso ābhogo etena etaṃ oḷārikam akkhāyati. Yato kho bho ayam attā sukhasa ca pahānā dukkhassa ca pahānā pubb' eva somanassa-domanassānam atthagamā adukkham<sup>4</sup>

<sup>1</sup> BB paṭhamam jhānam.

<sup>2</sup> So all MSS. A. ii. 2, 3; M. i. 21. Childers, vup°.

<sup>3</sup> B<sup>2</sup> Gr ubbīlāvitam. See i. 1, 5.

<sup>4</sup> B<sup>2</sup> adukkham.



asukham upekhā-sati-pārisuddhim catutthajjhānam upa-sampajja viharati, ettāvata kho bho ayaṃ attā parama-diṭṭha-dhamma-nibbānam patto hotīti." Itth' eke sato sattassa parama-diṭṭha-dhamma-nibbānam paññāpentī.

25. 'Ime kho te, bhikkhave, samaṇa-brāhmaṇā diṭṭha-dhamma-nibbānā-vādā sato sattassa parama-diṭṭha-dhamma-nibbānam paññāpentī pañcahi vatthūhi. Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā diṭṭha-dhamma-nibbāna-vādā sato sattassa parama-diṭṭha-dhamma-nibbānam paññāpentī, sabbe te imeh' eva pañcahi vatthūhi etesaṃ vā aññatarena, n'atthi ito bahiddhā.

26. 'Tayidaṃ, bhikkhave, Tathāgato pajānāti: "Ime diṭṭhiṭṭhānā evaṃ-gahitā evaṃ-parāmatṭhā evaṃ-gatikā bhavissanti evaṃ-abhisamparāyā ti." Tañ ca Tathāgato pajānāti, tato ca uttaritaraṃ pajānāti, tañ ca pajānanam na parāmasati, aparāmasato c' assa paccattam yeva nibbuti veditā, vedanānaṃ samudayañ ca atthagamañ ca assādañ ca ādinavañ ca nissaranañ ca yathā-bhūtaṃ veditvā anupādā vimutto, bhikkhave, Tathāgato.

'Ime kho te, bhikkhave, dhammā gambhīrā duddasā duranubodhā santā paṇitā atakkāvacarā nipuṇā paṇḍita-vedaniyā ye Tathāgato sayam abhiññā sacchi-katvā pavedeti, yehi Tathāgatassa yathā-bhuccaṃ vaṇṇam sammā vadamānā vadeyyuṃ.

27. 'Ime kho te, bhikkhave, samaṇa-brāhmaṇā aparanta-kappikā aparantānudiṭṭhino aparantaṃ ārabha aneka-vihitāni adhivutti-padāni abhivadanti catu-cattārisāya vatthūhi. Ye hi keci, bhikkhave samaṇā vā brāhmaṇā vā aparanta-kappikā aparantānudiṭṭhino aparantaṃ ārabha aneka-vihitāni adhivutti-padāni abhivadanti, sabbe te imeh' eva catu-cattārisāya vatthūhi etesaṃ vā aññatarena, n'atthi ito bahiddhā.

28. 'Tayidaṃ, bhikkhave, Tathāgato pajānāti: "Ime diṭṭhiṭṭhānā evaṃ-gahitā evaṃ-parāmatṭhā evaṃ-gatikā bhavissanti evaṃ-abhisamparāyā ti." Tañ ca Tathāgato pajānāti, tato ca uttaritaraṃ pajānāti, tañ ca pajānanam

na parāmasati, aparāmasato c' assa paccattam yeva nibbuti veditā, vedanānaṃ samudayaṃ ca atthagamaṃ ca assādaṃ ca ādinavaṃ ca nissaraṇaṃ ca yathā-bhūtaṃ veditvā anupāda vimutto, bhikkhave, Tathāgato.

'Ime kho te, bhikkhave, dhammā gambhīrā duddasā duranubodhā santā paṇitā atakkāvacarā nipuṇā paṇḍita-vedanīyā ye Tathāgato sayam abhiññā sacchi-katvā pavedeti, yehi Tathāgatassa yathā-bhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ.

29. 'Ime kho te, bhikkhave, samaṇa-brāhmaṇā pubbanta-kappikā ca aparanta-kappikā ca pubbantāparanta-kappikā ca pubbantāparantānudiṭṭhino pubbantāparantaṃ ārabha aneka-vihitāni adhivutti-padāni abhivadanti dvā-satṭhiyā vatthūhi. Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā pubbanta-kappikā ca aparanta-kappikā ca pubbantāparanta-kappikā ca pubbantāparantānudiṭṭhino pubbantāparantaṃ ārabha aneka-vihitāni adhivutti-padāni abhivadanti, sabbe te imeh' eva dvā-satṭhiyā vatthūhi etesaṃ vā aññatarena, n'atthi ito bahiddhā.

30. 'Tayidaṃ, bhikkhave, Tathāgato pajānāti : "Ime diṭṭhiṭṭhānā evaṃ-gahitā evaṃ-parāmatthā evaṃ-gatikā bhavissanti evaṃ-abhisamparāyā ti." Tañ ca Tathāgato pajānāti, tato ca uttaritaraṃ pajānāti, tañ ca pajānaṃ na parāmasati, aparāmasato c' assa paccattam yeva nibbuti veditā, vedanānaṃ samudayaṃ ca atthagamaṃ ca assādaṃ ca ādinavaṃ ca nissaraṇaṃ ca yathā-bhūtaṃ veditvā anupāda vimutto, bhikkhave, Tathāgato.

'Ime kho te, bhikkhave, dhammā gambhīrā duddasā duranubodhā santā paṇitā atakkāvacarā nipuṇā paṇḍita-vedanīyā ye Tathāgato sayam abhiññā sacchi-katvā pavedeti, yehi Tathāgatassa yathā-bhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ.

32. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā sassata-vādā sassataṃ attānaṃ ca lokaṃ ca paññāpenti catuhi

vatthūhi, tad api tesam bhavatam samaṇa-brāhmaṇānam ajānatam apassatam vedayitam tanhā-gatānam paritasita-<sup>1</sup> vipphanditam eva.

33. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā ekacca-sassatikā ekacca-asassatikā ekaccam sassatam ekaccam assassatam attānañ ca lokañ ca paññāpenti catuhi vatthūhi, tad api tesam bhavatam samaṇa-brāhmaṇānam ajānatam apassatam vedayitam tanhā-gatānam paritasita-vipphanditam eva.

34. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā antā-nantikā antānantam lokassa paññāpenti catuhi vatthūhi, tad api tesam bhavatam samaṇa-brāhmaṇānam ajānatam apassatam vedayitam tanhā-gatānam paritasita-vipphanditam eva.

35. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā amarā-vikkhepiḥ tattha tattha pañham puṭṭhā samānā vācā-vikkhepaṃ āpajjanti amarā-vikkhepaṃ catuhi vatthūhi, tad api tesam bhavatam samaṇa-brāhmaṇānam ajānatam apassatam vedayitam tanhā-gatānam paritasita-vipphanditam eva.

36. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā adhiacca-samuppannikā adhiacca-samuppannam attānañ ca lokañ ca paññāpenti dvīhi vatthūhi, tad api tesam bhavatam samaṇa-brāhmaṇānam ajānatam apassatam vedayitam tanhā-gatānam paritasita-vipphanditam eva.

37. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā pubbanta-kappikā pubbantānudiṭṭhino pubbantam ārabha aneka-vihitāni adhivutti-padāni abhivadanti aṭṭhādasahi vatthūhi, tad api tesam bhavatam samaṇa-brāhmaṇānam ajānatam apassatam vedayitam tanhā-gatānam paritasita-vipphanditam eva.

38. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā uddham-āghatanikā saññi-vādā uddham āghatanā saññim attānam paññāpenti soḷasahi vatthūhi, tad api tesam bhavatam samaṇa-brāhmaṇānam ajānatam apassatam vedayitam tanhā-gatānam paritasita-vipphanditam eva.

<sup>1</sup> B<sup>p</sup> Gr paritassitam.

39. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā uddham-āghatanikā asaṇṇi-vādā uddham āghatanā asaṇṇim attānaṃ paṇṇāpentī atthahi vatthūhi, tad api tesam bhavataṃ samaṇa-brāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhā-gatānaṃ paritasita-vipphanditaṃ eva.

40. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā uddham-āghatanikā n'eva saṇṇi-nāsaṇṇi-vādā uddham āghatanā n'eva saṇṇim nāsaṇṇim attānaṃ paṇṇāpentī atthahi vatthūhi, tad api tesam bhavataṃ samaṇa-brāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhā-gatānaṃ paritasita-vipphanditaṃ eva.

41. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā uccheda-vādā sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paṇṇāpentī sattahi vatthūhi, tad api tesam bhavataṃ samaṇa-brāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhā-gatānaṃ paritasita-vipphanditaṃ eva.

42. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā parama-diṭṭha-dhamma-nibbāna-vādā sato sattassa parama-diṭṭha-dhamma-nibbānaṃ paṇṇāpentī pañcahi vatthūhi, tad api tesam bhavataṃ samaṇa-brāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhā-gatānaṃ paritasita-vipphanditaṃ eva.

43. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā aparanta-kappikā aparantānudiṭṭhino aparantaṃ ārabha aneka-vihitāni adhivutti-padāni abhivadanti catu-cattārisāya vatthūhi, tad api tesam bhavataṃ samaṇa-brāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhā-gatānaṃ paritasita-vipphanditaṃ eva.

44. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā pubbanta-kappikā ca aparanta-kappikā ca pubbantāparanta-kappikā ca pubbantāparantānudiṭṭhino pubbantāparantaṃ ārabha aneka-vihitaṃ adhivutti-padāni abhivadanti dvā-satthiyā vatthūhi, tad api tesam bhavataṃ samaṇa-brāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhā-gatānaṃ paritasita-vipphanditaṃ eva.

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45. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā sassata-

vādā sassatam attānañ ca lokañ ca paññāpenti catuhi vatthūhi, tad api phassa-paccayā.

46. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā ekacca-sassatikā ekacca-asassatikā ekaccam sassatam ekaccam asassatam attānañ ca lokañ ca paññāpenti catuhi vatthūhi, tad api phassa-paccayā.

47. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā antānantikā antānantam lokassa paññāpenti catuhi vatthūhi, tad api phassa-paccayā.

48. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā amarā-vikkhepikā tattha tattha pañham puṭṭhā samānā vācā-vikkhepam āpajjanti amarā-vikkhepam catuhi vatthūhi, tad api phassa-paccayā.

49. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā adhicca-samuppannikā adhicca-samuppannam attānañ ca lokañ ca paññāpenti dvihi vatthūhi, tad api phassa-paccayā.

50. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā pubbanta-kappikā pubbantānudiṭṭhino pubbantam ārabba aneka-vihitāni adhiवutti-padāni abhivadanti aṭṭhādasahi vatthūhi, tad api phassa-paccayā.

51. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā uddham-āghatanikā saññi-vādā uddham āghatanā saññim attānam paññāpenti soḷasahi vatthūhi, tad api phassa-paccayā.

52. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā uddham-āghatanikā asaññi-vādā uddham āghatanā asaññim attānam paññāpenti aṭṭhahi vatthūhi, tad api phassa-paccayā.

53. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā uddham-āghatanika n'eva-saññi-nāsaññi-vādā uddham āghatanā n'eva saññim nāsaññim attānam paññāpenti aṭṭhahi vatthūhi, tad api phassa-paccayā.

54. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā uccheda-vādā sato sattassa ucchedam vināsam vibhavam paññāpenti sattahi vatthūhi, tad api phassa-paccayā.

55. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā parama-ditṭha-dhamma-nibbāna-vādā sato sattassa parama-ditṭha-dhamma-nibbānam paññāpenti pañcahi vatthūhi, tad api phassa-paccayā.

56. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā aparanta-



kappikā aparantānudiṭṭhino aparantaṃ ārabba anekavihitāni adhivutti-padāni abhivadanti. catu-cattārisaya vatthūhi, tad api phassa-paccayā.

57. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā pubbanta-kappikā ca aparanta-kappikā ca pubbantāparanta-kappikā ca pubbantāparantānudiṭṭhino pubbantāparantaṃ ārabba anekavihitāni adhivutti-padāni abhivadanti dvā-saṭṭhiyā vatthūhi, tad api phassa-paccayā.

58. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā sassatavādā sassataṃ attānaṃ ca lokaṃ ca paññāpenti catuhi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti n'etaṃ ṭhānaṃ vijjati.

59. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā ekaccasassatikā ekacca-asassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānaṃ ca lokaṃ ca paññāpenti catuhi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti n'etaṃ ṭhānaṃ vijjati.

60. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā antānantikā antānantaṃ lokassa paññāpenti catuhi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti n'etaṃ ṭhānaṃ vijjati.

61. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā amarāvikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ catuhi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti n'etaṃ ṭhānaṃ vijjati.

62. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā adhiccasamuppannikā adhicca-samuppannaṃ attānaṃ ca lokaṃ ca paññāpenti dvīhi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti n'etaṃ ṭhānaṃ vijjati.

63. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā pubbanta-kappikā pubbantānudiṭṭhino pubbantaṃ ārabba anekavihitāni adhivutti-padāni abhivadanti atṭhādasahi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti n'etaṃ ṭhānaṃ vijjati.

64. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā uddham-

āghatanikā saññi-vādā uddham āghatanā saññim attānaṃ paññāpenti soḷasahi vatthūhi, te vata aññatra phassā paṭi-samvedissantīti n'etaṃ thānaṃ vijjati.

65. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā uddham-āghatanikā asaññi-vādā uddham āghatanā asaññim attānaṃ paññāpenti atthahi vatthūhi, te vata aññatra phassā paṭi-samvedissantīti n'etaṃ thānaṃ vijjati.

66. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā uddham-āghatanikā n'eva-saññi-nāsaññi-vādā uddham āghatanā n'eva saññim nāsaññim attānaṃ paññāpenti atthahi vatthūhi, te vata aññatra phassā paṭisamvedissantīti n'etaṃ thānaṃ vijjati.

67. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā uccheda-vādā sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpenti sattahi vatthūhi, te vata aññatra phassā paṭisamvedissantīti n'etaṃ thānaṃ vijjati.

68. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā parama-ditṭha-dhamma-nibbāna-vādā sato sattassa parama-ditṭha-dhamma-nibbānaṃ paññāpenti pañcāhi vatthūhi, te vata aññatra phassā paṭisamvedissantīti n'etaṃ thānaṃ vijjati.

69. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā aparanta-kappikā aparantānudiṭṭhino aparantaṃ ārabha aneka-vihitāni adhivutti-padāni abhivadanti catu-cattārisāya vatthūhi, te vata aññatra phassā paṭisamvedissantīti n'etaṃ thānaṃ vijjati.

70. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā pubbanta-kappikā ca aparanta-kappikā ca pubbantāparanta-kappikā ca pubbantāparantānudiṭṭhino pubbantāparantaṃ ārabha aneka-vihitāni adhivutti-padāni abhivadanti dvā-satthiyā vatthūhi, te vata aññatra phassā paṭisamvedissantīti n'etaṃ thānaṃ vijjati.

71. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā sassata-vādā sassataṃ attānaṃ ca lokaṃ ca paññāpenti catuhi vatthūhi,<sup>1</sup> ye pi te samaṇa-brāhmaṇā ekacca-sassatikā ekacca-asassatikā, ye pi te samaṇa-brāhmaṇā antānantikā, ye pi te samaṇa-brāhmaṇā amarā-vikkhepikā, ye pi te

<sup>1</sup> B<sup>p</sup> pa at end of each clause.

samaṇa-brāhmaṇā adhicca-samuppannikā,<sup>1</sup> ye pi te samaṇa-brāhmaṇā pubbanta-kappikā, ye pi te samaṇa-brāhmaṇā uddham-āghatanikā saññi-vādā, ye pi te samaṇa-brāhmaṇā uddham-āghatanikā asaññi-vādā, ye pi te samaṇa-brāhmaṇā uddham-āghatanikā n'eva-saññi-nāsaññi-vādā, ye pi te samaṇa-brāhmaṇā uccheda-vādā, ye pi te samaṇa-brāhmaṇā diṭṭha-dhamma-nibbāna-vādā, ye pi te samaṇa-brāhmaṇā pubbanta-kappikā,<sup>2</sup> ye pi te samaṇa-brāhmaṇā aparanta-kappikā, ye pi te samaṇa-brāhmaṇā pubbanta-kappikā ca aparanta-kappikā ca pubbantāparanta-kappikā pubbantāparantānudiṭṭhino pubbantāparantaṃ ārabha aneka-vihitāni adhivutti-padāni abhivadanti dvā-satṭhiyā vatthūhi, sabbe te chahi phassāyatanehi phussa phussa paṭisaṃvedenti, tesam vedanā-paccayā tanhā, tanhā-paccayā upādānaṃ, upādāna-paccayā bhavo, bhava-paccayā jāti, jāti-paccayā jarā-maraṇaṃ soka-parideva-dukkha-domanass'-upāyāsā sambhavanti. Yato kho, bhikkhave, bhikkhu channaṃ phassāyatanānaṃ samudayañ ca atthagamañ ca assādañ ca ādinavañ ca nissaraṇaṃ ca yathābhūtaṃ pajānāti, ayaṃ imehi sabbe' eva uttaritaraṃ pajānāti.

72. 'Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā pubbanta-kappikā vā aparanta-kappikā vā pubbantāparanta-kappikā vā pubbantāparantānudiṭṭhino pubbantāparantaṃ ārabha aneka-vihitāni adhivutti-padāni abhivadanti, sabbe te imeh' eva dvā-satṭhiyā vatthūhi anto-jāli-katā, ettha sitā va ummujjamānā ummujjanti, ettha pariyāpannā anto-jāli-katā va ummujjamānā ummujjanti.

'Seyyathā pi, bhikkhave, dakkho kevaṭṭo vā kevaṭṭantevāsī vā sukhumacchikena<sup>3</sup> jālena parittaṃ udakadahaṃ otthareyya, tassa evam assa: "Ye kho keci imasmim udaka-dahe olārikā pānā, sabbe te anto-jāli-katā, ettha sitā va ummujjamānā ummujjanti, ettha pariyāpannā

<sup>1</sup> B<sup>p</sup> Gr omit this clause.

<sup>2</sup> So all MSS., though they have no corresponding clause in the previous two lists.

<sup>3</sup> B<sup>p</sup> Gr sukhumacchiddakena.

anto-jāli-katā va ummujjamānā ummujjantīti"—evam eva kho, bhikkhave, ye hi keci samaṇā vā brāhmaṇā vā pubbanta-kappikā vā aparanta-kappikā vā pubbantāparanta-kappikā vā pubbantāparantānudittihino pubbantāparantaṃ ārabba aneka-vihitāni adhivutti-padāni abhivadanti, sabbe te imeh' eva dvā-satthiyā vatthūhi anto-jāli-katā, ettha sitā va ummujjamānā ummujjanti, ettha pariyāpannā anto-jāli-katā va ummujjamānā ummujjanti.

73. 'Ucchinna-bhava-nettiko, bhikkhave, Tathāgatassa kāyo tiṭṭhati. Yāv' assa kāyo ṭhassati tāva naṃ dakkhinti deva-manussā. Kāyassa bheda uddhaṃ jivita-pariyādānā na dakkhinti deva-manussā.

'Seyyathā pi, bhikkhave, amba-piṇḍiyā vaṇṭacchinnāya yāni kānici ambāni vaṇṭūpanibandhanāni,<sup>2</sup> sabbāni tāni tad-anvayāni bhavanti—evam eva kho, bhikkhave, ucchinna-bhava-nettiko Tathāgatassa kāyo tiṭṭhati. Yāv' assa kāyo ṭhassati tāva naṃ dakkhinti deva-manussā. Kāyassa bheda uddhaṃ jivita-pariyādānā na dakkhinti deva-manussā ti.'

74. Evaṃ vutte āyasmā Ānando Bhagavantam etad avoca: 'Acchariyaṃ bhante, abbhutaṃ bhante. Ko nāmo ayam, bhante, dhamma-pariyāyo ti?'

'Tasmāt iha tvam, Ānanda, imaṃ dhamma-pariyāyaṃ Attha-jālan ti pi naṃ dhārehi, Dhamma-jālan ti pi naṃ dhārehi, Brahma-jālan ti pi naṃ dhārehi, Ditthi-jālan ti pi naṃ dhārehi, Anuttaro saṃgāma-vijayo ti pi naṃ dhārehi ti.'

Idam avoca Bhagavā, attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandun ti<sup>3</sup>. Imasmim ca pana veyyākara-nasmim bhaññamane sahaṣṣi<sup>4</sup> loka-dhātu akampitthāti.

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BRAHMA-JĀLA-SUTTAM.

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<sup>1</sup> Quoted Alwis, 'Buddhist Nirvāna,' p. 51.

<sup>2</sup> B<sup>p</sup> vaṇḍa-paṭibaddhāni.

<sup>3</sup> B<sup>p</sup> abhinandanti.

<sup>4</sup> B<sup>p</sup> dasa-saṣaṣi.

## [ii. Sāmañña-Phala Sutta.]

1. Evam me sutam. Ekam samayam Bhagavā Rājagahe viharati Jīvakkassa komārabhaccassa <sup>1</sup> Amba-vane, mahatā bikkhu-saṃghena saddhim addha-telasehi <sup>2</sup> bhikkhu-satehi. Tena kho pana samayena rājā Māgadho Ajātasattu <sup>3</sup> Vedehi-putto tadahu 'posathe pannarase Komudiyā cātumāsiniyā punnāya punnamāya rattiya rājāmacca-parivuto upari-pāsāda-vara-gato nisinno hoti. Atha kho rājā Māgadho Ajātasattu Vedehi-putto tadahu 'posathe udānam udānesī: 'Ramanīyā vata bho dosinā ratti, abhirūpā vata bho dosinā ratti, dassanīyā vata bho dosinā ratti, pāsādikā vata bho dosinā ratti, lakkhañña vata bho dosinā ratti. Kam nu kh'ajja <sup>4</sup> samaṇam vā brāhmaṇam vā payirupāseyyāma, yaṃ no payirupāsato cittaṃ pasideyyāti?'

2. Evam vutte aññataro rājāmacco rājānam Māgadham Ajātasattum Vedehi-puttaṃ etad avoca: 'Ayaṃ deva Pūraṇo Kassapo saṃghī c' eva gaṇī ca gaṇācariyo ca ñāto yasassī tithakaro sādhu-sammato bahu-janassa rattaññū cira-pabbajito addhagato vayo anuppatto. Tam devo Pūraṇam Kassapam payirupāsatu, app eva nāma devassa Pūraṇam Kassapam payirupāsato cittaṃ pasideyyāti.' Evam vutte rājā Māgadho Ajātasattu Vedehi-putto tunhī ahosi.

3. Aññataro pi kho rājāmacco rājānam Māgadham Ajātasattum Vedehi-puttaṃ etad avoca: 'Ayaṃ deva

<sup>1</sup> B<sup>p</sup> °bhajjassa; S<sup>m</sup> °bhāṇḍo. See *Vinaya Texts*, ii. 174.

<sup>2</sup> So all MSS. Sum. telasahi.

<sup>3</sup> Called Kshemadarsin at Suhridlekha, verse 14 (*J. P. T. S.* 1886, p. 9).

<sup>4</sup> S<sup>m</sup> B<sup>p</sup> Gr khvajja; S<sup>at</sup> kin nu khajja; S' khannu khajja.



Makkhali-Gosālo saṃghī c' eva gaṇī ca gaṇācariyo ca ñāto yasassī tittakaro sādhu-sammato bahu-janassa rattaññū cira-pabbajito addhagato vayo anuppatto. Tam devo Makkhali-Gosālam payirupāsatu, app eva nāma devassa Makkhali-Gosālam payirupāsato cittaṃ pasīdeyyāti.' Evam vutte rājā Māgadho Ajātasattu Vedehi-putto tuṇhī ahosi.

4. Aññataro pi kho rājāmacco rājānam Māgadham Ajātasattum Vedehi-puttam etad avoca: 'Ayaṃ deva Ajito Kesa-kambalo saṃghī c' eva gaṇī ca gaṇācariyo ca ñāto yasassī tittakaro sādhu-sammato bahu-janassa rattaññū cira-pabbajito addhagato vayo anuppatto. Tam devo Ajitam Kesa-kambalam payirupāsatu, app eva nāma devassa Ajitam Kesa-kambalam payirupāsato cittaṃ pasīdeyyāti.' Evam vutte rājā Māgadho Ajātasattu Vedehi-putto tuṇhī ahosi.

5. Aññataro pi kho rājāmacco rājānam Māgadham Ajātasattum Vedehi-puttam etad avoca: 'Ayaṃ deva Pakudho Kaccāyano saṃghī c' eva gaṇī ca gaṇācariyo ca ñāto yasassī tittakaro sādhu-sammato bahu-janassa rattaññū, cira-pabbajito addhagato vayo anuppatto. Tam devo Pakudham Kaccāyanam payirupāsatu, app eva nāma devassa Pakudham Kaccāyanam payirupāsato cittaṃ pasīdeyyāti.' Evam vutte rājā Māgadho Ajātasattu Vedehi-putto tuṇhī ahosi.

6. Aññataro pi kho rājāmacco rājānam Māgadham Ajātasattum Vedehi-puttam etad avoca: 'Ayaṃ deva Sañjāyo Belatṭhi 'putto saṃghī c' eva gaṇī ca gaṇācariyo ca ñāto yasassī tittakaro sādhu-sammato bahu-janassa rattaññū cira-pabbajito addhagato vayo anuppatto. Tam devo Sañjāyam Belatṭhi-puttam payirupāsatu, app eva nāma devassa Sañjāyam Belatṭhi-puttam payirupāsato cittaṃ pasīdeyyāti.' Evam vutte rājā Māgadho Ajātasattu Vedehi-putto tuṇhī ahosi.

7. Aññataro pi kho rājāmacco rājānam Māgadham Ajātasattum Vedehi-puttam etad avoca: 'Ayaṃ deva

Nigantho Nāta-putto<sup>1</sup> samghī c' eva gaṇī ca gaṇācariyo ca ñāto yasassī tithhakaro sādhu-sammato bahu-janassa rattaññū cira-pabbajito addhagato vayo anuppatto. Tam devo Nigantham Nāta-puttam payirupāsatu, app eva nāma devassa Nigantham Nāta-puttam payirupāsato cittam pasideyyāti.' Evam vutte rājā Māgadho Ajātasattu Vedehi-putto tuṇhī ahosi.

8. Tena kho pana samayena Jīvako komārabhacco rañño Māgadhassa Ajātasattussa Vedehi-puttassa avidūre tuṇhī-bhūto nisinno hoti. Atha kho rājā Māgadho Ajātasattu Vedehi-putto Jīvakaṃ komārabhaccam etad avoca: 'Tvam pana samma Jīvaka kiṃ tuṇhī ti?'

'Ayaṃ deva Bhagavā araham sammā-sambuddho amhākaṃ Amba-vane viharati, mahatā bhikkhu-samghena saddhim addha-telasehi bhikkhu-satehi. Tam kho pana Bhagavantam Gotamaṃ evam kalyāṇo kitti-saddo abbhuggato: "Iti pi so Bhagavā araham sammā-sambuddho vijjā-carana-sampanno sugato loka-vidū anuttaro purisa-damma-sārathi, satthā deva-manussānaṃ buddho bhagavā ti." Tam devo Bhagavantam payirupāsatu, app eva nāma devassa Bhagavantam payirupāsato cittam pasideyyāti.'

'Tena hi samma Jīvaka hatthi-yānāni kappāpehīti.'

9. 'Evam devāti' kho Jīvako komārabhacco rañño Māgadhassa Ajātasattussa Vedehi-puttassa paṭissutvā pañca-mattāni hatthinikā-satāni kappāpetvā, rañño ca ārohaṇīyaṃ nāgaṃ, rañño Māgadhassa Ajātasattussa Vedehi-puttassa paṭivedesi: 'Kappitāni kho te deva hatthi-yānāni yassa dāni kālaṃ maññasīti.' Atha kho rājā Māgadho Ajātasattu Vedehi-putto pañcasu hatthinikā-satesu paccekā itthiyo āropetvā ārohaṇīyaṃ nāgaṃ abhirūhivā, ukkāsu dhāriyamānāsu Rājagahamhā niyyāsi mahacca<sup>2</sup> rājānubhāvena, yena Jivakassa komārabhaccassa Amba-vanaṃ tena pāyāsi.

10. Atha kho rañño Māgadhassa Ajātasattussa Vedehi-puttassa avidūre Amba-vanassa ahud eva bhayaṃ, ahu chambitattam, ahu lomahaṇso. Atha kho rājā Māgadho

<sup>1</sup> S<sup>od</sup> Nātha; S<sup>mt</sup> Nāta; B<sup>p</sup> Nātha (see § 28). <sup>2</sup> So all MSS.

Ajātasattu Vedehi-putto bhīto samviggo loma-hattha-jāto Jivakaṃ komārabhaccaṃ etad avoca : ' Kacci maṃ samma Jivaka na vañcesi ? Kacci maṃ samma Jivaka na palambhesi ? Kacci maṃ samma Jivaka na paccatthikānaṃ desi ? Kathaṃ hi nāma tāva mahato bhikkhu-saṃghassa addha-telaśānaṃ bhikkhu-satānaṃ n' eva khipita-saddo bhavissati na ukkhāsita-saddo na nigghoso ti ? '

' Mā bhāyi mahā-rāja.<sup>1</sup> Na taṃ deva vañcemi, na taṃ deva palambhāmi, na taṃ deva paccatthikānaṃ demi. Abhikkama mahā-rāja. Abhikkama mahā-rāja.<sup>2</sup> Ete maṇḍala-māle dipā jhāyantīti.'

11. Atha kho rājā Māgadho Ajātasattu Vedehi-putto yāvatikā nāgassa bhūmi nāgena gantvā, nāgā paccorohitvā pattiko va yena maṇḍala-mālassa dvāraṃ ten' upasaṃkami, upasaṃkamitvā Jivakaṃ komārabhaccaṃ etad avoca : ' Kahaṃ pana samma Jivaka Bhagavā ti ? '

' Eso mahā-rāja Bhagavā. Eso mahā-rāja Bhagavā majjhimaṃ thambhaṃ nissāya puratthābhimukho nisinna purakkhato bhikkhu-saṃghassāti.'

12. Atha kho rājā Māgadho Ajātasattu Vedehi-putto yena Bhagavā ten' upasaṃkami, upasaṃkamitvā ekam antaṃ atthāsi, ekam antaṃ tthito kho rājā Māgadho Ajātasattu Vedehi-putto tuṇhi-bhūtaṃ tuṇhi-bhūtaṃ bhikkhu-saṃghaṃ anuviloketvā rahadaṃ iva vipassanaṃ udānaṃ udānesi : ' Iminā me upasamena Udāyi<sup>3</sup> bhaddo kumāro samannāgato hotu, yen' etarahi upasamena bhikkhu-saṃgho samannāgato ti.'

' Agamā<sup>4</sup> kho tvam mahā-rāja yathā pemaṃ ti ? '

' Piyo me bhante Udāyi-bhaddo kumāro. Iminā me bhante upasamena Udāyi-bhaddo kumāro samannāgato hotu, yen' etarahi upasamena bhikkhu-saṃgho samannāgato ti.'

13. Atha kho rājā Māgadho Ajātasattu Vedehi-putto Bhagavantam abhivādetvā bhikkhu-saṃghassa añjalim<sup>5</sup>

<sup>1</sup> B<sup>p</sup> Gr repeat mā bhayī mahārāja.

<sup>2</sup> S<sup>cd</sup> omīti repetition.

<sup>3</sup> S<sup>cd</sup> āgamā.

<sup>4</sup> B<sup>p</sup> Gr Udāya- always.

<sup>5</sup> S<sup>m</sup> añjalim paṇāmetvā.

pañāmetvā ekam antam nisīdi, ekam antam nisinno kho rājā Māgadho Ajātasattu Vedehi-putto Bhagavantam etad avoca: 'Puccheyyāṃ' aham bhante Bhagavantam kañcid eva desam,<sup>1</sup> sace me Bhagavā okāsam karoti pañhassa veyyākaraṇāyāti.'

'Puccha mahā-rāja yad ākaṅkhasīti.'

14.<sup>2</sup> 'Yathā nu kho imāni bhante puthu-sippāyatanāni—seyyathīdam hatthārohā assārohā rathikā dhanugahā celakā calakā piṇḍa-dāvika<sup>3</sup> uggā rāja-puttā pakkhandino mahā-nāgā sūrā camma-yodhino dāsaka-puttā<sup>4</sup> ālārikā kappakā nahāpakā sudā mālā-kārā rajakā<sup>5</sup> pesa-kārā naḷakārā kumbha-kārā gaṇakā muddikā yāni vā pan' aññāni pi evam-gatāni<sup>6</sup> puthu-sippāyatanāni—te diṭṭh' eva dhamme sandiṭṭhikam sippa-phalam upajivanti, te tena attānam sukhenti piṇenti mātā-pitaro sukhenti piṇenti putta-dāram sukhenti piṇenti mittāmacce sukhenti piṇenti samāna-brāhmaṇesu uddhaggikam dakkhiṇam patitṭhāpentī sovaggikam sukha-vipākam sagga-samvattanikam. Sakka nu kho bhante evam evam diṭṭh' eva dhamme sandiṭṭhikam sāmañña-phalam paññāpetun ti?'

15. 'Abhijānāsi no tvam mahā-rāja imam pañham aññe samāna-brāhmaṇe pucchittho ti?'

'Abhijānāṃ' aham bhante imam pañham aññe samāna-brāhmaṇe pucchitā ti.<sup>8</sup>

'Yathā kataṃ pana te mahā-rāja vyākamsu,<sup>9</sup> sace te agaru, bhāsassūti.'

'Na kho me bhante garu yatth' assa Bhagavā nisinno Bhagavanta-rūpā vā ti.'

<sup>1</sup> B<sup>p</sup> kiñcid eva desa-lesa-mattam; S<sup>d</sup> kiñcid eva lesa-mattam; S<sup>c</sup> kiñcid eva desam; Gr kiñ cid evad evam sesa-mattam (sic).

<sup>2</sup> Repeated below, § 34.

<sup>3</sup> B<sup>p</sup> Gr piṇḍa-dāvika.

<sup>4</sup> B<sup>p</sup> Gr dāsika-, SS dāsaka-puttakā. Sum. and SS in §§ 16, 34 as above.

<sup>5</sup> B<sup>p</sup> Gr rajakārā (and at 34).

<sup>6</sup> B<sup>p</sup> -gatitāni. <sup>7, 8</sup> S<sup>c</sup> pucchitthāti (twice); S<sup>m</sup> pucchitā ti (twice); B<sup>p</sup> Gr pucchitā ti (twice); See v. 21, and Sum. 158.

<sup>9</sup> B<sup>p</sup> Gr 'karimsūti.

‘Tena hi, mahā-rāja, bhāsassūti.’

16. ‘Ekam idāhaṃ bhante samayaṃ yena Pūraṇo Kassapo ten’ upasaṃkamim. Upasaṃkamitvā Pūraṇena Kassapena saddhiṃ sammodiṃ sammodaniyaṃ kathaṃ sārāṇiyaṃ vītisāretvā ekam antaṃ nisīdim. Ekam antaṃ nisinno kho ahaṃ bhante Pūraṇaṃ Kassapaṃ etad avoca: “Yathā nu kho imāni bho Kassapa puthu-sippāyatanāni—seyyathīdaṃ hatthārohā assārohā rathikā dhanuggahā celakā calakā piṇḍa-dāvikā uggā rāja-puttā pakkhandino mahā-nāgā sūrā camma-yodhino dāsaka-puttā ālārikā kappakā nahāpakā sudā mālā-kārā rajakā pesa-kārā naḷa-kārā kumbha-kārā gaṇakā muddikā yāni vā pan’ aññāni pi evaṃ-gatāni puthu sippāyatanāni—te diṭṭh’ eva dhamme sandiṭṭhikaṃ sippa-phalaṃ upajīvanti, te tena attānaṃ sukhenti piṇenti mātā-pitaro sukhenti piṇenti putta-dāraṃ sukhenti piṇenti mittā-macce sukhenti piṇenti samaṇa-brāhmaṇesu uddhaggikaṃ dakkhiṇaṃ patitṭhāpenti sovaḍḍikaṃ sukha-vipākaṃ sagga-samvattanikaṃ. Sakkā nu kho bho Kassapa evaṃ evaṃ diṭṭh’ eva dhamme sandiṭṭhikaṃ sāmāñña-phalaṃ paññāpetuṃ ti?”’

17. ‘Evaṃ vutte bhante Pūraṇo Kassapo maṃ etad avoca: “Karato kho mahā-rāja kārayato chindato chedāpayato pacato<sup>1</sup> pācayato<sup>2</sup> socayato kilamayato<sup>2</sup> phandato phandāpayato pānaṃ atimāpayato<sup>3</sup> adinnaṃ ādiyato sandhiṃ chindato nillopaṃ<sup>4</sup> harato ekāgārikaṃ karoto pari-pane tiṭṭhato paradāraṃ gacchato musā bhaṇato, karoto na kariyati pāpaṃ. Khura-pariyantena ce pi cakkena yo imissā paṭhaviyā pāne eka-mamsa-khalaṃ eka-mamsa-puñjaṃ kareyya, n’ atthi tato-nidānaṃ pāpaṃ, n’ atthi pāpassa āgamo. Dakkhinaṃ ce pi Gaṅgā-tiraṃ āgaccheyya<sup>5</sup> hananto ghātento chindanto chedāpento pacanto pācento, n’ atthi tato nidānaṃ pāpaṃ, n’ atthi pāpassa āgamo. Uttaraṃ ce pi Gaṅgā-tiraṃ gaccheyya dadanto dāpento yajanto yajāpento, n’ atthi tato nidānaṃ puññaṃ, n’ atthi puññassa āgamo.

<sup>1</sup> SS paccato (pacanto in next sentence).

<sup>2,3</sup> B<sup>o</sup> socayato socāpayato kilamato kilamāpayato.

<sup>3</sup> B<sup>o</sup> panam atipātāpayato; Gr pāmāti pātāpayato.

<sup>4</sup> B<sup>o</sup> nilopaṃ.

<sup>5</sup> B<sup>o</sup> Gr gaccheyya.



Dānena damēna samyamena sacca-vajjena n' atthi puññaṃ, n' atthi puññassa āgamo ti." Itthaṃ kho me bhante Pūraṇo Kassapo sandiṭṭhikaṃ sāmāñña-phalaṃ puṭṭho samāno akiriyaṃ vyākāsi. Seyyathā pi bhante ambam vā puṭṭho labujam vyākareyya, labujam vā puṭṭho ambam vyākareyya, evam eva kho bhante Pūraṇo Kassapo sandiṭṭhikaṃ sāmāñña-phalaṃ puṭṭho samāno akiriyaṃ vyākāsi. Tassa mayham bhante etad ahosi: "Katham hi nāma mādiso samaṇam vā brāhmaṇam vā vijite vasantaṃ apasādetabbaṃ maññeyyāti?" So kho aham bhante Pūraṇassa Kassapassa bhāsitaṃ n' eva abhinandiṃ na patikkosim,<sup>1</sup> anabhinanditvā appatikkosivā anattamanaṃ anattamanavācam anicchāretvā tam eva vācam anugāhanto anikkujjanto<sup>2</sup> utthāy' āsanā pakkāsim.

19. 'Ekam idāham bhante samayaṃ yena Makkhali-Gosālo ten' upasaṃkamim, upasaṃkamitvā Makkhali-Gosālena saddhiṃ sammodiṃ sammodaniyaṃ katham sārāṇiyaṃ vitisāretvā ekam antaṃ nisidiṃ. Ekam antaṃ nisinna kho aham bhante Makkhali-Gosālaṃ etad avoca: "Yathā nu kho imāni, bho Gosāla, puthu-sippāyatanāni seyyathidaṃ hatthāroha . . . pe [§ 16] . . . Sakkā nu kho bho Gosāla evam eva diṭṭh' eva dhamme sandiṭṭhikaṃ sāmāñña-phalaṃ paññāpetun ti?"

20. Evaṃ vutte bhante Makkhali-Gosālo maṃ etad avoca: "N' atthi mahā-rāja hetu n' atthi paccayo sattānaṃ saṃkilesāya, ahētu-apaccayā sattā saṃkilisanti. N' atthi hetu, n' atthi paccayo sattānaṃ visuddhiyā, ahētu-apaccayā sattā visujjhanti. N' atthi attakāre n' atthi para-kāre, n' atthi purisa-kāre, n' atthi balam n' atthi viriyaṃ, n' atthi purisa-thāmo n' atthi purisa-parakkamo. Sabbe sattā sabbe pāṇā sabbe bhūtā sabbe jīvā avasā abalā<sup>3</sup> aviriyaṃ niyati-sāṅgati-bhāva-paripatā chass'evābhijātisu<sup>4</sup> sukha-dukkhaṃ paṭisaṃvedenti. Cud-

<sup>1</sup> S<sup>1</sup> B<sup>1</sup> nappatikkosim.

<sup>2</sup> B<sup>1</sup> Gr anikujanto (and in § 21, *dec.* In seven cases out of twenty-four SS have anikujanto); B<sup>1</sup> anuggāhanto.

<sup>3</sup> B<sup>1</sup> aphaḷā.

<sup>4</sup> B<sup>1</sup> Gr chasvev<sup>c</sup>.

dasa kho pan' imāni yoni-pamukha-sata-sahassāni satthiñ ca satāni cha ca satāni, pañca ca kammuno satāni pañca ca kammāni tiñi ca kammāni kamme ca addha-kamme ca, dvatthi patipadā, dvatth' antara-kappā, chaḷābhijātiyo, attha purisa-bhūmiyo, ekūna-paṇṇāsa ājiva-sate, ekūna-paṇṇāsa paribbājaka-sate,<sup>1</sup> ekūna-paṇṇāsa nāgāvāsa-sate, vise indriya-sate, tiṃse niriya-sate, chattimsa rajo-dhātuyo, satta saññi-gabbhā, satta asaññi-gabbhā, satta nigaṇṭhi-gabbhā, satta devā, satta mānusa, satta pesācā,<sup>2</sup> satta sarā, <sup>3</sup>satta paṭuvā, satta paṭuvā-satāni,<sup>3</sup> satta papātā, satta papāta-satāni, satta supinā, satta supina-satāni, cullāsiti mahā-kappuno sata-sahassāni yāni bāle ca paṇḍite ca sandhāvitvā saṃsaritvā dukkhass' antam karissanti. Tattha n' atthi : ' Imināham sīlena vā vatena vā tapena vā brahmacariyena vā aparipakkam vā kammam paripācissāmi,<sup>4</sup> paripakkam vā kammam phussa phussa vyanti-karissāmi.' H'evam n' atthi doṇa-mite sukha-dukke pariyanta-kate<sup>5</sup> saṃsāre, n' atthi hāyana-vaddhane n' atthi ukkaṃsāva-kamse. Seyyathā pi nāma sutta-guḷe khitte nibbēhiyamānam<sup>6</sup> eva phaleti, evam eva bāle ca paṇḍite ca sandhāvitvā saṃsaritvā dukkhass' antam karissanti.

21. ' Ittham kho me bhante Makkhali-Gosālo sandiṭṭhikam sāmāñña-phalam puttḥo samāno saṃsāra-suddhim vyākāsi. Seyyathā pi bhante ambam vā puttḥo labujam vyākareyya labujam vā puttḥo ambam vyākareyya, evam eva kho bhante Makkhali-Gosālo sandiṭṭhikam sāmāñña-phalam puttḥo samāno saṃsāra-suddhim vyākāsi. Tassa mayham bhante etad ahoṣi : " Katham hi nāma mādiso samanam vā brāhmaṇam vā vijite vasantam apasādetabham maññeyyāti ? " So kho aham bhante Makkhalissa

<sup>1</sup> B<sup>p</sup> Gr omit this clause.

<sup>2</sup> S<sup>d</sup> B<sup>p</sup> Gr pisācā.

<sup>3</sup> S<sup>d</sup> satta muddā satta samuddā satta pamutā satta pamuta-satāni ; B<sup>p</sup> satta samuddā satta pamutā satta pamuta-satāni (Gr sabuṭu) ; S<sup>m</sup> satta pamuvucā-satāni.

<sup>4</sup> B<sup>p</sup> paripācissāmi.

<sup>5</sup> B<sup>p</sup> kate.

<sup>6</sup> B<sup>p</sup> nibbedhiyamānam ; S<sup>d</sup> nabbaddhiyamānam.

Gosālassa bhāsitaṃ n' eva abhinandiṃ na paṭikkosiṃ, anabbinanditvā appaṭikkositvā anattamano anattamana-vācam anicchāretvā taṃ eva vācam anugaṇhanto anikkuj-janto utthāy' āsanā pakkāmiṃ.

22. 'Ekam idāhaṃ bhante samayaṃ yena Ajito Kesa-kambalī<sup>1</sup> ten' upasaṃkamim, upasaṃkamitvā Ajitena Kesa-kambalinā saddhiṃ sammodiṃ sammodaniyaṃ kathaṃ sārāṇiyaṃ vītisāretvā ekam antaṃ nisīdiṃ. Ekam antaṃ nisinno kho ahaṃ bhante Ajitaṃ Kesa-kambaliṃ etad avoca : "Yathā nu kho imāni bho Ajita puthu-sippāyat-anāni seyyathidaṃ hatthārohā . . . pe [§ 16] . . . Sakkā nu kho bho Ajita evaṃ eva diṭṭh' eva dhamme sandiṭṭhi-kam sāmañña-phalaṃ paññāpetuṃ ti ?"

23. 'Evaṃ vutte bhante Ajito Kesa-kambalī maṃ etad avoca : "N' atthi mahā-rāja dinnam n' atthi yiṭṭhaṃ n' atthi hutam, n' atthi sukata-dukkaṭānaṃ kammānaṃ phalaṃ vipāko, n' atthi ayaṃ loko n' atthi paro loko, n' atthi mātā n' atthi pitā, n' atthi sattā-opapātikā, n' atthi loke samaṇa-brāhmaṇā sammaggatā sammā-paṭippanṇā ye imaṃ ca lokaṃ paraṃ ca lokaṃ sayam abhiññā sacchikatvā pavedenti. Cātum-mahābhūtika ayaṃ puriso, yadā kālaṃ karoti paṭhavi paṭhavi-kāyaṃ anupeti anupagacchati, āpo āpo-kāyaṃ anupeti anupagacchati, tejo tejo-kāyaṃ anupeti anupagacchati, vāyo vāyo-kāyaṃ anupeti anupagacchati, ākāsaṃ indriyāni saṃkamanti. Āsandi-paṇcamā purisā matam ādāya gacchanti, yāva ālāhanā padāni paññāpenti, kāpotakāni atṭhīni bhavanti, bhassantā-hutiyo.<sup>2</sup> Dattu-paññattam yad idaṃ dānam, tesam tuccham musā vilāpo ye keci atthika-vādam vadanti. Bāle ca paṇḍite ca kāyassa bheda ucchiṃjanti vinassanti,<sup>3</sup> na honti param maraṇā ti."

24. 'Itthaṃ kho me bhante Ajito Kesa-kambalī sandiṭṭhi-kam sāmañña-phalaṃ puṭṭho samāno uccheda-vādam vyākāsi. Seyyathā pi bhante ambam vā puṭṭho labujam

<sup>1</sup> B<sup>o</sup> kambalo; Gr kammalo.

<sup>2</sup> B<sup>o</sup> bhassantāvutiyo; S<sup>a</sup> bhassamantāho.

<sup>3</sup> B<sup>o</sup> Gr nassati.

vyākareyya labujam vā puttḥo ambam vyākareyya, evam eva kho bhante Ajito Kesa-kambali sandiṭṭhikam sāmāñña-phalam puttḥo samāno uccheda-vādam vyākāsi. Tassa mayham bhante etad ahosi: “Katham hi nāma mādiso samanam vā brāhmaṇam vā vijite vasantaṃ apasādetabham maññeeyyāti?” So kho aham bhante Ajitassa Kesa-kambalissa<sup>1</sup> bhāsitaṃ n’ eva abhinandiṃ na paṭikkosim, anabhinanditvā appaṭikkositvā anattamano anattamana-vācam anicchāretvā tam eva vācam anugaṇhanto anikkujjanto utṭhāy’ āsanā pakkāmiṃ.

25. ‘Ekam idāham bhante samayaṃ yena Pakudho Kaccāyano ten’ upasaṃkamim, upasaṃkamitvā Pakudhena Kaccāyena saddhiṃ sammodim sammodaniyaṃ katham sārāṇiyaṃ vītisāretvā ekam antaṃ nisidim. Ekam antaṃ nisinno kho aham bhante Pakudham Kaccāyanam etad avoca: “Yathā nu kho imāni bho Kaccāyana puthu-sippāyatanāni seyyathīdam hatthārohā . . . [pe § 16] . . . Sakkā nu bho Kaccāyana evam eva diṭṭhe ‘va dhamme sandiṭṭhikam sāmāñña-phalam paññāpetun ti?”

26. ‘Evam vutte bhante Pakudho Kaccāyano maṃ etad avoca: “Satt’ ime mahā-rāja kāyā akatā akata-vidhā animmitā animmātā vañjhā kūtattḥā esikatṭhāyitṭhitā. Te na iñjanti na vipariṇamanti<sup>2</sup> na aññamaññaṃ vyābādhenti nālaṃ aññamaññaṃ sukhāya vā dukkhāya vā sukha-dukkhāya vā. Katame satta? Paṭhavi-kāyo āpo-kāyo tejo-kāyo vāyo-kāyo sukhe dukkhe jīva-sattame. Ime satta kāyā akatā akata-vidhā animmitā animmātā vañjhā kūtattḥā esikatṭhāyitṭhitā. Te na iñjanti na vipariṇamanti na aññam-aññam vyābādhenti<sup>3</sup> nālaṃ aññam-aññaṃ sukhāya vā dukkhāya vā sukha-dukkhāya vā. Tattha n’ atthi hantā vā ghātetā vā sotā vā sāvetā vā viññātā vā viññāpetā vā. Yo pi tiṇhena satthena sīsam chindati na koci kiñci jīvita voropeti, sattannaṃ yeva<sup>4</sup> kāyānaṃ antarena sattha-vivaraṃ<sup>5</sup> anupatatīti.<sup>6</sup>”

<sup>1</sup> *All MSS.* -kambalassa

<sup>2</sup> *B<sup>p</sup> Gr* byāpādentī.

<sup>3</sup> *B<sup>p</sup> Gr* sattam vivaram.

<sup>2</sup> *B<sup>p</sup> Gr* vipariṇāmenti.

<sup>4</sup> *B<sup>p</sup> Gr* tveva.

<sup>5</sup> *All MSS.* anupatatīti.

27. 'Ittham kho me bhante Pakudho Kaccāyano sandiṭṭhikam sāmañña-phalam puṭṭho samāno aññena aññam vyākāsi. Seyyathā pi bhante ambam vā puṭṭho labujam vyākareyya labujam vā puṭṭho ambam vyākareyya, evam eva kho me bhante Pakudho Kaccāyano sandiṭṭhikam sāmañña-phalam puṭṭho samāno aññena aññam vyākāsi. Tassa mayham bhante etad ahoṣi: "Katham hi nāma mādiso samaṇā vā brāhmaṇā vā vijite vasantaṃ apasādetabbam maññeyyāti?" So kho aham bhante Pakudhassa Kaccāyanassa bhāsitaṃ n' eva abhinandiṃ na paṭikkosiṃ, anabhinanditvā appaṭikkositvā anattamanaṃ anattamanavācam anicchāretvā tam eva vācam anugaṇhanto anikkujjanto utthāy' āsanā pakkāmiṃ.

28. 'Ekam idāham bhante samayaṃ yena Nigaṇṭho Nāta-putto <sup>1</sup> ten' upasaṃkamim, upasaṃkamitvā Nigaṇṭhena Nāta-puttena saddhim sammodiṃ sammodaniyam katham sārāṇiyam vītisāretvā ekam antaṃ nisidiṃ. Ekam antaṃ nisinno kho aham bhante Nigaṇṭham Nāta-puttaṃ etad avoca: "Yathā nu kho imāni bho Aggi-vessana puthu-sippāyatanāni seyyathidam hatthārohā ... [pe § 16] ... Sakkā nu kho bho Aggi-vessana evam eva diṭṭh' eva dhamme sandiṭṭhikam sāmañña-phalam paññāpetunti?"

29. 'Evam vutte bhante Nigaṇṭho Nāta-putto maṃ etad avoca: "Idha mahā-rāja nigaṇṭho cātu-yāma-saṃvara-saṃvuto hoti. Kathaṃ ca mahā-rāja nigaṇṭho cātu-yāma-saṃvara-saṃvuto hoti? Idha mahā-rāja nigaṇṭho sabba-vārī-vārito ca hoti, sabba-vārī-yuto <sup>2</sup> ca, sabba-vārī-dhuto ca, sabba-vārī-phuṭṭho <sup>3</sup> ca. Evam kho mahā-rāja nigaṇṭho cātu-yāma-saṃvara-saṃvuto hoti. Yato kho mahā-rāja nigaṇṭho evaṃ cātu-yāma-saṃvara-saṃvuto hoti, ayam vucoati mahā-rāja nigaṇṭho gatatto ca <sup>4</sup> yatatto ca tthitatto cāti."

<sup>1</sup> B<sup>p</sup> Gr Nāta; S<sup>cd</sup> Nātha.

<sup>2</sup> Seyato; B<sup>p</sup> Gr yutto.

<sup>3</sup> S<sup>cd</sup> puṭṭho; S<sup>mt</sup> puṭo; B<sup>p</sup> phuto; Gr phutṭho (See § 76 foll. and especially § 80, and comp. M. i. 877).

<sup>4</sup> S<sup>cm</sup> kha (!).



30. Itthaṃ kho me bhante Nigaṇṭho Nāta-putto sandiṭṭhikaṃ sāmāñña-phalaṃ puṭṭho samāno cātu-yāma-saṃvaram vyākāsi. Seyyathā pi bhante ambaṃ vā puṭṭho labujam vyākareyya labujam vā puṭṭho ambaṃ vyākareyya, evam eva kho bhante Nigaṇṭho Nātaputto sandiṭṭhikaṃ sāmāñña-phalaṃ puṭṭho samāno cātu-yāma-saṃvaram vyākāsi. Tassa mayhaṃ bhante etad ahosi : “ Kathaṃ hi nāma mādiso samaṇaṃ vā brāhmaṇaṃ vā vijite vasantaṃ apasādetabbaṃ maññeyyāti ? ” So kho ahaṃ bhante Nigaṇṭhassa Nātaputtassa bhāsitaṃ n’ eva abhinandiṃ na paṭikkosiṃ, anabhinanditvā appaṭikkositvā anattamanaṃ anattamana-vācam anicchāretvā tam eva vācam anugaṇhanto anikkujjanto utthāy’ āsanā pakkāmiṃ.

31. ‘ Ekam idāhaṃ bhante samayaṃ yena Saṅjayo Belatṭhi<sup>1</sup>-putto ten’ upasaṃkamim, upasaṃkamitvā Saṅjayena Belatṭha-puttena saddhiṃ sammodiṃ sammodaniyaṃ kathaṃ sārāṇiyaṃ vitisāretvā ekam antaṃ nisīdim. Ekam antaṃ nisinna kho ahaṃ bhante Saṅjayaṃ Belatṭhi-puttaṃ etad avoca : “ Yathā nu kho imāni bho Saṅjaya puthu-sippāyatanāni seyyathīdaṃ hatthārohā . . . [pe § 16] . . . Sakkā nu kho bho Saṅjaya evam eva diṭṭh’ eva dhamme sandiṭṭhikaṃ sāmāñña-phalaṃ paññāpetuṃ ti ? ”

32. ‘ Evaṃ yutte bhante Saṅjayo Belatṭhi-putto maṃ etad avoca : “ Atthi paro loko’ ti iti ce taṃ puechasi, ‘ atthi paro loko’ ti iti ce me assa, ‘ atthi paro loko’ ti iti te naṃ vyākareyyaṃ. Evaṃ pi me no. Tathā ti pi me no. Aññathā ti pi me no. No ti pi me no. No no ti pi me no. ‘ N’ atthi paro loko’ ? ti . . . pe . . . ‘ Atthi ca n’ atthi ca paro loko ? N’ ev’ atthi na n’ atthi paro loko ? — Atthi sattā opapātikā ? N’ atthi sattā opapātikā ? Atthi ca n’ atthi ca sattā opapātikā ? N’ ev’ atthi na n’ atthi sattā opapātikā ? — Atthi sukāṭa-dukkatānaṃ kammānaṃ phalaṃ vipāko ? N’ atthi sukāṭa-dukkatānaṃ kammānaṃ phalaṃ vipāko ? Atthi ca n’ atthi ca sukāṭa-dukkatānaṃ kammānaṃ phalaṃ vipāko ? N’ ev’ atthi na n’ atthi sukāṭa-dukkatānaṃ kammānaṃ phalaṃ vipāko ? — Hoti Tathāgato

<sup>1</sup> S<sup>cd</sup> Bellatṭhi ; B<sup>p</sup> Gr Belatṭha.

param maraṇā, na hoti Tathāgato param maraṇā? Hoti ca na hoti ca Tathāgato param maraṇā? N' eva hoti na na hoti Tathāgato param maraṇā? 'ti iti ce maṃ pucchasi, 'n' eva hoti na na hoti Tathāgato param maraṇā' ti iti ce me assa, 'N' eva hoti na na hoti Tathāgato param maraṇā' ti iti te naṃ vyākareyyaṃ. Evam pi me no. Tathā ti pi me no. Aññathā ti pi me no. No ti pi me no. No no ti pi me no ti."

83. 'Itthaṃ kho me bhante Sañjayo Belatthi-putto sanditthikaṃ sāmāñña-phalaṃ puṭṭho samāno vikkhepaṃ vyākāsi. Seyyathā pi bhante ambam vā puṭṭho labujam vyākareyya labujam vā puṭṭho ambam vyākareyya, evam eva kho me bhante Sañjayo Belatthi-putṭho sanditthikaṃ sāmāñña-phalaṃ puṭṭho samāno vikkhepaṃ vyākāsi. Tassa mayham bhante etad ahosi: "Ayaṃ ca imesaṃ samana-brāhmaṇānaṃ sabba-bālo sabba-mūḷho. Kathaṃ hi nāma sanditthikaṃ sāmāñña-phalaṃ puṭṭho samāno vikkhepaṃ vyākariṣṣatīti?" Tassa mayham bhante etad ahosi: "Kathaṃ hi nāma mādiso samaṇaṃ vā brāhmaṇaṃ vā vijite vasantam apasādetabbam maññeyyāti?" So kho aham bhante Sañjayassa Belatthi-puttassa bhāsitaṃ n' eva abhinandiṃ na paṭikkosiṃ, anabhinanditvā appaṭikkositvā anattamaṇo anattamana-vācam aniechāretvā tam eva vācam anuggaṇhanto anikkujjanto utthāy' āsanā pakkā-mim.

84. 'So 'haṃ bhante Bhagavantam pi pucchāmi: "Yathā nu kho imāni bhante puthu-sippāyatanāni—sey-yathidaṃ hatthāroha assāroha rathikā dhanuggahā celakā calakā piṇḍa-dāvikaṃ uggā rāja-puttā pakkhandino mahā-nāgā sūrā camma-yodhino dāsaka-puttā ālārikā kappakā nahāpakā sudā mālā-kārā rajakā pesa-kārā naḷa-kārā kumbha-kārā gaṇakā muddikā yāni vā pan' aññāni pi evaṃ-gatāni puthu-sippāyatanāni,—te diṭṭh' eva dhamme sanditthikaṃ sippa-phalaṃ upajivanti, te tena attānaṃ sukhenti pīṇenti mātā-pitaro sukhenti pīṇenti putta-dāraṃ sukhenti pīṇenti mittāmacce sukhenti pīṇenti samana-brāhmaṇesu uddhaggikaṃ dakkhiṇaṃ paṭitthāpenti sovaggikaṃ sukha-vipākaṃ sagga-samvattanikaṃ. Sakka nu

kho me bhante evam eva dīṭṭh' eva dhamme sandīṭṭhikam sāmāñña-phalam paññāpetun ti ?'

'Sakkā nu kho mahā-rāja. Tena hi mahā-rāja tam yev' ettha paṭipucchissāmi, yathā te kameyya tathā nam'<sup>1</sup> vyākareyyāsi.

35. 'Tam kiṃ maññasi mahā-rāja ? Idha te assa puriso dāso kamma-karo pubbutṭhāyī pacchā-nipātī kiṃ-kāra-paṭissāvī manāpa-cārī piya-vādī mukhullokako.<sup>2</sup> Tassa evam assa : "Acchariyaṃ vata bho abbhutaṃ vata bho puññānam gati puññānam vipāko. Ayaṃ hi rājā Māgadho Ajātasattu Vedehi-putto manusso, aham pi manusso. Ayaṃ hi rājā Māgadho Ajātasattu Vedehi-putto pañcahi kāma-guṇehi samappitto samaṅgi-bhūto paricāreti devo maññe, aham pan' amhi 'ssa dāso kamma-karo pubbutṭhāyī pacchā-nipātī kiṃ-kāra-paṭissāvī manāpa-cārī piya-vādī mukhullokako. So vat' assāhaṃ puññāni kareyyaṃ. Yan nūnāhaṃ kesa-massuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyyaṃ ti." So aparena samayena kesa-massuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyya. So evaṃ pabbajito samāno kāyena saṃvuto vibareyya vācāya saṃvuto vihareyya manasā saṃvuto vihareyya ghāsaacchādāna-paramatāya santutṭho abhirato paviveke. Tam<sup>3</sup> ce te purisa evam āroceyyuṃ : "Yagghe deva jāneyyāsi yo te puriso dāso kammakaro pubbutṭhāyī pacchā-nipātī kiṃ-kāra-paṭissāvī manāpa-cārī piya-vādī mukhullokako, so deva kesa-massuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajito. So evaṃ pabbajito samāno kāyena saṃvuto viharati vācāya saṃvuto viharati manasā saṃvuto viharati ghāsaacchādāna-paramatāya santutṭho abhirato paviveke ti." Api nu tvaṃ evaṃ vadeyyāsi : "Etu me bho so puriso, punad eva hotu dāso kamma-karo pubbutṭhāyī pacchā-nipātī kiṃ-kāra-paṭissāvī manāpa-cārī piya-vādī mukhullokako ti ?'"

36. 'No h' etaṃ bhante. Atha kho naṃ mayam eva

<sup>1</sup> B<sup>p</sup> Gr tam (below § 37 B<sup>p</sup> nam).

<sup>2</sup> B<sup>p</sup> Gr ullokiko (three times).

<sup>3</sup> All MSS. m.

abhiyādeyyāma pi paccutṭheyyāma pi āsanena pi niman-teyyāma abhinimanteyyāma pi naṃ cīvara-piṇḍapāta-senāsana-gilāna-paccaya-bhesajja-parikkhārehi dhammi-kam pi 'ssa rakkhā-varaṇa-guttiṃ samvidaheyyāmāti.'

'Taṃ kim maññasi, mahā-rāja? Yadi evaṃ sante hoti vā sandiṭṭhikam sāmāñña-phalaṃ, no vā ti?'

'Addhā kho bhante evaṃ sante hoti sandiṭṭhikam sāmāñña-phalaṃ ti.'

'Idaṃ kho te mahā-rāja mayā pathamaṃ diṭṭh' eva dhamme sandiṭṭhikam sāmāñña-phalaṃ paññattan ti.'

37. 'Sakkā pana bhante aññam pi evaṃ eva diṭṭh' eva dhamme sandiṭṭhikam sāmāñña-phalaṃ paññāpetun ti?'

'Sakkā mahā-rāja. Tena hi mahā-rāja taṃ yev' ettha paṭipucchissāmi, yathā' te khameyya tathā naṃ vyākareyyāsi. Taṃ kim maññasi mahā-rāja? Idha te assa puriso kassako gahapatiko kāra-kārako rāsi-vaddhako. Tassa evaṃ assa: "Acchariyaṃ vata bho abbhutaṃ vata bho. Ayaṃ hi rājā Māgadho Ajātasattu Vedehi-putto manusso, aham pi manusso. Ayaṃ hi rājā Māgadho Ajātasattu Vedehi-putto pañcahi kāmaguṇehi samappito samāngi-bhūto paricāreti devo maññe, aham paṇ' amhi 'ssa kassako gahapatiko kāra-kārako rāsi-vaddhako. So v'assāhaṃ puññāni kareyyaṃ. Yaṃ nunāhaṃ kesa-massuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyyaṃ ti." So aparena samayena appaṃ vā bhoga-kkhandhaṃ pahāya mahantaṃ vā bhoga-kkhandhaṃ pahāya, appaṃ vā ñāti-parivaṭṭaṃ pahāya mahantaṃ vā ñāti-parivaṭṭaṃ pahāya kesa-massuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyya. So evaṃ pabbajito samāno kāyena samvuto vihareyya vācāya samvuto vihareyya manasā-samvuto vihareyya ghāsa-cchādana-paramatāya santutṭho abhirato paviveke. Taṃ ce te purisā evaṃ āroceyyuṃ: "Yagghe deva jāneyyāsi, yo te puriso kassako gahapatiko kāra-kārako rāsi-vaddhako, so deva kesa-massuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajito. So evaṃ pabbajito samāno kāyena samvuto viharati vācāya samvuto viharati manasā-samvuto viharati



ghāsacchādana-paramatāya santuttho abhirato paviveke ti." Api nu tvam evam vadeyyāsi: "Etu me bho so puriso, punad eva hotu kassako gahapatiko kāra-kārako rāsi-vaddhako ti?"

38. 'No h' etam bhante. Atha kho nam mayam eva abhivadeyyāma pi paccuttheyyāma pi āsanena pi nimanteyyāma abhinimanteyyāma pi nam cīvara-piṇḍapāta-senāsana-gilāna-paccaya-bhesajja-parikkhārehi dhammikam pi 'ssa rakkhā-varaṇa-guttiṃ samvidaheyyāmāti.'

'Tam kim maññasi mahā-rāja? Yadi evam sante hoti vā sandiṭṭhikam sāmāñña-phalam, no vā ti?'

'Addhā kho mam bhante evam sante hoti sandiṭṭhikam sāmāñña-phalan ti.'

'Idam kho te mahā-rāja dutiyam diṭṭh' eva dhamme sandiṭṭhikam sāmāñña-phalam paññattan ti.'

39. 'Sakkā pana bhante aññam pi diṭṭh' eva dhamme sandiṭṭhikam sāmāñña-phalam paññāpetum imehi sandiṭṭhikehi sāmāñña-phalehi abhikantataraṇ ca paṇītatarāṇ cāti?'

'Sakkā mahā-rāja. Tena hi mahā-rāja suṇohi sād-hukam manasikarohi bhāsissāmīti.'

'Evam bhante' ti kho rājā Māgadho Ajātasattu Vedehiputto Bhagayato paccassosi. Bhagavā etad avoca:

40. 'Idha mahā-rāja Tathāgato loka uppajjati, araham sammā-sambuddho vijjā-carana-sampanno sugato loka-vidū anuttaro purisa-dhamma-sārathi satthā deva-manussānam buddho bhagavā. So imam lokam sadevakam samāra-kam sabrahmakam sassamaṇa-brāhmaṇim pajam sadeva-manussam sayam abhiññā sacchikatvā pavedeti. So dhammam deseti ādi-kalyāṇam majjhe kalyāṇam pariyo-sāna-kalyāṇam sāttham<sup>2</sup> savyañjanam, kevala-paripun-ṇam parisuddham brahmacariyam pakāseti.

41. 'Tam dhammam suṇāti gahapati vā gahapati-putto vā aññatarasmim vā kule paccājāto.<sup>3</sup> So tam dhammam

<sup>1</sup> For the Sanskrit of this and following §§ see Mahāvastu i. 332-4.

<sup>2</sup> B<sup>p</sup> sattham savyañjanam.

<sup>3</sup> B<sup>p</sup> pacchājāto; Gr pacchāto.



sutvā Tathāgate saddham paṭilabhati. So tena saddhā-paṭilābhena samannāgato iti paṭisaṃcikkhati: "Sambādho gharāvāso rajo<sup>1</sup>-patho, abbhokāso pabbajjā. Na idam<sup>2</sup> sukaram agāram ajjhāvasatā ekanta-paripunnam ekanta-parisuddham saṃkha-likhitam brahmacariyam caritum. Yan nunāham kesa-massum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajjeyyan ti." So aparena samayena appam vā bhoga-kkhandham pahāya mahantaṃ vā bhoga-kkhandham pahāya, appam va ñāti-parivaṭṭam pahāya mahantaṃ vā ñāti-parivaṭṭam pahāya, kesa-massum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajjati.

42. 'Evaṃ pabbajito samāno pātimokkha-saṃvara-saṃvuto viharati ācāra-gocara-sampanno anumattesu vajjesu bhaya-dassāvī samādāya sikkhati sikkhāpadesu kāya-kamma-vacī-kammena samannāgato kusalena parisuddhājīvo sīla-sampanno indriyesu gutta-dvāro<sup>3</sup> sati sampajaññaena samannāgato santuṭṭho.

43. 'Kathaṇ ca mahā-rāja bhikkhu sīla-sampanno hoti? Idha mahā-rāja bhikkhu paṇātipātāṃ pahāya paṇātipātā paṭivirato hoti, nihita-daṇḍo nihita-sattho lajji dayāpanno sabba-pāṇa-bhūta-hitānukampī viharati. Idam pi 'ssa hoti sīlasmim.

'Adinnādānaṃ pahāya adinnādānā paṭivirato hoti din-nādāyī dinna-pāṭikaṅkhī athenena suci-bhūtena attanā viharati. Idam pi 'ssa hoti sīlasmim.

'Abrahmacariyam pahāya brahmacārī hoti ārā-cārī virato methunā gāma-dhammā. Idam pi 'ssa hoti sīlasmim.

44. 'Musā-vādaṃ pahāya musā-vādā paṭivirato Samāno Gotamo sacca-vādī sacca-sandho theto paccayiko avisamvā-dako lokassa. Idam pi 'ssa hoti sīlasmim.

'Pisunā - vācam pahāya pisunāya vācāya paṭivirato hoti, ito sutvā na amutra akkhātā imesaṃ bhedaṃ,

<sup>1</sup> B<sup>p</sup> rāja (as S<sup>c</sup> at D. xiii. 47).

<sup>2</sup> S<sup>c</sup> B<sup>p</sup> Gr nayidam.

<sup>3</sup> B<sup>p</sup> Gr add bhojane mattaññu.

amutra vā sutvā nā imesaṃ akkhātā amūsaṃ bhedāya. Iti bhinnānaṃ va sandhātā sahitānaṃ va anuppādātā samaggārāmo samagga-rato samagga-nandī samagga-karaṇiṃ vācam bhāsītā. Idam pi 'ssa hoti silas-mim.

'Pharusā-vācam pahāya pharusāya vācāya paṭivirato hoti. Yā sā vācā nelā kaṇṇa-sukhā pemaṇiyā hada-yamgamā porī bahujana-kantā bahujana-manāpā tathā-rūpiṃ vācam bhāsītā hoti. Idam pi 'ssa hoti silas-mim.

'Samphappalāpaṃ pahāya samphappalāpā paṭivirato hoti kāla-vādī bhūta-vādī attha-vādī dhammavādī vinaya-vādī, nidhānavatiṃ vācam bhāsītā kālena sāpadesaṃ pariyantavatiṃ attha-sambitaṃ. Idam pi 'ssa hoti silas-mim.

45. 'Bijagāma-bhūtagāma-samārambhā paṭivirato hoti. Eka-bhattiko hoti rattūparato, virato vikāla-bhojanā. Nacca-gita-vādita-visūka-dassanā paṭivirato hoti. Mālā-gandha-vilepana-dhāraṇa-mañḍana-vibhūsanatṭhānā paṭivirato hoti. Uccāsayana-mahāsayanā paṭivirato hoti. Jātarūpa-rajata-paṭiggahaṇā paṭivirato hoti. Āmaka-dhañña-paṭiggahaṇā paṭivirato hoti. Āmaka-maṇsa-paṭiggahaṇā paṭivirato hoti. Itthi-kumārika-paṭiggahaṇā paṭivirato hoti. Dāsi-dāsa-paṭiggahaṇā paṭivirato hoti. Ajelaka-paṭiggahaṇā paṭivirato hoti. Kukkuṭa-sūkara-paṭiggahaṇā paṭivirato hoti. Hatthi-gavāssa-valavā-paṭiggahaṇā paṭivirato hoti. Khetta-vatthu-paṭiggahaṇā paṭivirato hoti. Dūteyya-pahina-gamanānuyogā paṭivirato hoti. Kaya-vikkayā paṭivirato hoti. Tulākūṭa-kaṇsakūṭa-mānakūṭā paṭivirato hoti. Ukkoṭana-vañcana-nikati-sāci-yogā paṭivirato hoti. Chedana-vadha-bandhana-viparāmosa-ālopa-sahasākārā paṭivirato hoti. Idam pi 'ssa hoti silasmim.

46. 'Yathā va paṇ' eke bhonto samaṇa-brāhmaṇā sad-dhā-deyyāni bhojanāni bhuñjitvā te evarūpaṃ bijagāma-bhūtagāma-samārambhaṃ anuyuttā viharanti—seyyathidaṃ mūla-bijam khanda-bijam phalu-bijam agga-bijam bija-bijam eva pañcamam—iti evarūpā bijagāma-bhūtagāma-

samārambhā pativirato hoti. Idam pi 'ssa hoti sīlas-mim.

47. 'Yathā vā pan' eke bhonto samāṇa-brāhmaṇā saddhā-deyyāni bhojanāni bhuñjitvā te evarūpaṃ sannidhi-kāra-paribhogam anuyuttā viharanti—seyyathīdam anna-sannidhiṃ pāna-sannidhiṃ vattha-sannidhiṃ yāna-sannidhiṃ sayana-sannidhiṃ gandha-sannidhiṃ āmisa-sannidhiṃ—iti vā iti evarūpā sannidhi-kāra-paribhogā paṭivirato hoti. Idam pi 'ssa hoti sīlas-mim.

48. "Yathā va pan' eke bhonto samāṇa-brāhmaṇā saddhā-deyyāni bhojanāni bhuñjitvā te evarūpaṃ visūka-dassanaṃ anuyuttā viharanti — seyyathīdam naccam gītaṃ vāditam pekkham akkhānam pāṇissaram vetālam kumbha - thūnam Sobha - nagarakam caṇḍālam vaṁsam dhopanam hatthi - yuddham assa - yuddham mahisa - yuddham usabha - yuddham aja - yuddham meṇḍaka - yuddham kukkuṭa - yuddham vaṭṭaka - yuddham daṇḍa - yuddham muṭṭhi - yuddham nibbuddham uyyodhikam balaggaṃ senā - byūham anika - dassanaṃ — iti vā iti evarūpā visūka-dassanā paṭivirato hoti. Idam pi 'ssa hoti sīlas-mim.

49. 'Yathā vā pan' eke bhonto samāṇa-brāhmaṇā saddhā-deyyāni bhojanāni bhuñjitvā te evarūpaṃ jūta-pamāda-tṭhānānuyogam anuyuttā viharanti—seyyathīdam atṭha-padam dasa-padam ākāsaṃ parihāra-patham santikam khalikam ghaṭikam salāka-hattham akkham paṇḍacīram vaṇkakam mokkhacikam ciṅgulikam pattāḷhakam rathakam dhanukam akkharikam manesikam yathā-vajjam—iti vā iti evarūpā jūta-pamāda-tṭhānānuyogā paṭivirato hoti. Idam pi 'ssa hoti sīlas-mim.

50. 'Yathā va pan' eke bhonto samāṇa-brāhmaṇā saddhā-deyyāni bhojanāni bhuñjitvā te evarūpaṃ uccāsayana-mahāsayanam anuyuttā viharanti — seyyathīdam āsandim pallaṅkam gonakam cittakam paṭikam paṭalikam tūlikam vikatikam udda-lomim ekanta-lomim katṭhissam koseyyam kuttakam hatthattharam assattharam rathattharam ajinappavenim kadali-miga-pavara-paccattharaṇam sa-uttara-cchadam ubhato-lohitakūpadhānam—iti vā iti

evarūpā uccāsayana-mahāsayanā paṭivirato hoti. Idam pi 'ssa hoti silasmim.

51. 'Yathā vā pan' eke bhonto samaṇa-brāhmaṇā saddhā-deyyāni bhojanāni bhuñjitvā te evarūpaṃ maṇḍana-vibhūsanatṭhānānuyogaṃ anuyuttā viharanti—seyyathīdam uccādanam parimaddanam nahāpanam sambāhanam ādāsam añjanam mālā-vilepanam mukha-cuṇṇakam mukhālepanam hattha-bandham sikhā-bandham daṇḍakam nālikam khaggam chattam citrupāhanam uṇhisam maṇim vāla-vijaniṃ odātāni vatthāni dīgha-dasāni—iti vā iti evarūpā maṇḍana-vibhūsanatṭhānānuyogā paṭivirato hoti. Idam pi 'ssa hoti silasmim.

52. 'Yathā vā pan' eke bhonto samaṇa-brāhmaṇā saddhā-deyyāni bhojanāni bhuñjitvā te evarūpaṃ tiracchāna-katham anuyuttā viharanti—seyyathīdam rājaka-katham cora-katham mahāmatta-katham senā-katham bhaya-katham yuddha-katham anna-katham pāna-katham vattha-katham sayana-katham mālā-katham gandha-katham űāti-katham yāna-katham gāma-katham nigama-katham nagara-katham janapada-katham iṭṭhi-katham [purisa-katham] sūra-katham visikhā-katham kumbatṭhāna-katham pubba-peta-katham nānatta-katham lokakkhāyikam samuddakkhāyikam itibhavābhava-katham—iti vā iti evarūpā tiracchāna-kathā paṭivirato hoti. Idam pi 'ssa hoti silasmim.

53. 'Yathā vā pan' eke bhonto samaṇa-brāhmaṇā saddhā-deyyāni bhojanāni bhuñjitvā te evarūpaṃ viggāhika-katham anuyuttā viharanti—seyyathīdam: "Na tvam imam dhamma-vinayaṃ ājānāsi, aham imam dhamma-vinayaṃ ājānāmi, kiṃ tvam imam dhamma-vinayaṃ ājānissasi?—Micchā-paṭipanno tvam asi, aham asmi sammā-paṭipanno—Sahitam me, asahitan te—Pure vacanīyaṃ pacchā avaca, pacchā vacanīyaṃ pure avaca—Avicinnan te viparāvattam—Āropito te vādo, niggahito 'si—Cāra vādappamokkhāya, nibbethehi vā sace pahosīti"—iti vā iti evarūpā viggāhika-kathā paṭivirato hoti. Idam pi 'ssa hoti silasmim.

54. 'Yathā vā pan' eke bhonto samaṇa-brāhmaṇā saddhā-deyyāni bhojanāni bhuñjitvā te evarūpaṃ dūteyya-

pahiṇa-gamanānuyogaṃ anuyuttā viharanti—seyyathīdaṃ raññaṃ rāja-mahāmattānaṃ khattiyānaṃ brāhmaṇānaṃ gahapatikānaṃ kumarānaṃ—'Idha gaccha, amutrāgaccha, idaṃ hara, amutra idaṃ āharāti'—iti vā iti evarūpā dūteyya-pahiṇa-gamanānuyogā paṭivirato hoti. Idam pi 'ssa hoti silasmim.

55. 'Yathā va pan' eke bhonto samaṇa-brāhmaṇā saddhā-deyyāni bhojanāni bhuñjitvā te kuhakā ca honti lapakā ca nemittikā ca nippesikā ca lābhena ca lābhaṃ nijigimsitāro—iti evarūpā kuhana-lapanā paṭivirato hoti. Idam pi 'ssa hoti silasmim.

56. 'Yathā vā pan' eke bhonto samaṇa-brāhmaṇā saddhā-deyyāni bhojanāni bhuñjitvā te evarūpāya tiracchāna-vijjāya micchājīvena jīvikāṃ kappenti—seyyathīdaṃ aṅgaṃ nimittaṃ uppādaṃ supinaṃ lakkhaṇaṃ mūsikācchinnāṃ aggi-homaṃ dabbi-homaṃ thusa-homaṃ kaṇa-homaṃ taṇḍula-homaṃ sappi-homaṃ tela-homaṃ mukha-homaṃ lohita-homaṃ aṅga-vijjā vatthu-vijjā khatta-vijjā siva-vijjā bhūta-vijjā bhūri-vijjā ahi-vijjā visa-vijjā vicchika-vijjā mūsika-vijjā sakuna-vijjā vāyasa-vijjā pakkajjhānaṃ sara-parittānaṃ miga-cakkaṃ—iti vā iti evarūpāya tiracchāna-vijjāya paṭivirato hoti. Idam pi 'ssa hoti silasmim.

57. 'Yathā vā pan' eke bhonto samaṇa-brāhmaṇā saddhā-deyyāni bhojanāni bhuñjitvā te evarūpāya tiracchāna-vijjāya micchājīvena jīvikāṃ kappenti—seyyathīdaṃ maṇi-lakkhaṇaṃ daṇḍa-lakkhaṇaṃ vattha-lakkhaṇaṃ asi-lakkhaṇaṃ usu-lakkhaṇaṃ dhanu-lakkhaṇaṃ āyudha-lakkhaṇaṃ itthi-lakkhaṇaṃ purisa-lakkhaṇaṃ kumāra-lakkhaṇaṃ kumāri-lakkhaṇaṃ dāsa-lakkhaṇaṃ dāsi-lakkhaṇaṃ hatthi-lakkhaṇaṃ assa-lakkhaṇaṃ mahisa-lakkhaṇaṃ usabha-lakkhaṇaṃ go-lakkhaṇaṃ aja-lakkhaṇaṃ menda-lakkhaṇaṃ kukkuta-lakkhaṇaṃ vattaka-lakkhaṇaṃ godhā-lakkhaṇaṃ kaṇṇikā-lakkhaṇaṃ kacchapa-lakkhaṇaṃ miga-lakkhaṇaṃ—iti vā iti evarūpāya tiracchāna-vijjāya paṭivirato hoti. Idam pi 'ssa hoti silasmim.

58. 'Yathā vā pan' eke bhonto samaṇa-brāhmaṇā saddhā-deyyāni bhojanāni bhuñjitvā te evarūpāya tirac-



chāna-vijjāya micchājīvena jīvikam kappenti—seyyathīdam  
 “ Raññam niyyānam bhavissati, raññam aniyyānam bhavissati—Abbhantarānam raññam upayānam bhavissati, bāhirānam raññam apayānam bhavissati—Bāhirānam raññam upayānam bhavissati, abbhantarānam raññam apayānam bhavissati—Abbhantarānam raññam jayo bhavissati, bāhirānam raññam parājayo bhavissati—Bāhirānam raññam jayo bhavissati, abbhantarānam raññam parājayo bhavissati—Iti inassa jayo bhavissati, inassa parājayo bhavissati ”— iti vā iti evarūpāya tiracchāna-vijjāya micchājīvā paṭivirato hoti. Idam pi 'ssa hoti silasmim.

59. 'Yathā vā pan' eke bhonto samaṇa - brāhmaṇā saddhā-deyyāni bhojanāni bhuñjitvā te evarūpāya tiracchāna-vijjāya micchājīvena jīvikam kappenti—seyyathīdam  
 “ Canda-ggāho bhavissati, suriya-ggāho bhavissati, nakkhatta-ggāho bhavissati. Candima-suriyānam patha-gamanam bhavissati, candima-suriyānam uppatha - gamanam bhavissati, nakkhattānam patha-gamanam bhavissati, nakkhattānam uppatha-gamanam bhavissati. Ukkā-pāto bhavissati. Disā-dāho bhavissati. Bhūmi-cālo bhavissati. Deva-dundubhi bhavissati. Candima-suriya-nakkhattānam uggamanam ogamanam saṃkilesam vodānam bhavissati. Evaṃ-vipāko canda-ggāho bhavissati, evaṃ-vipāko suriya-ggāho bhavissati, evaṃ-vipāko nakkhatta-ggāho bhavissati, evaṃ-vipāko candima-suriyānam patha-gamanam bhavissati, evaṃ-vipāko candima-suriyānam uppatha-gamanam bhavissati, evaṃ-vipāko nakkhattānam patha-gamanam bhavissati, evaṃ-vipāko nakkhattānam uppatha - gamanam bhavissati, evaṃ-vipāko ukkāpāto bhavissati, evaṃ-vipāko disā-dāho bhavissati, evaṃ-vipāko bhūmi-cālo bhavissati, evaṃ-vipāko deva-dundubhi bhavissati, evaṃ-vipākam candima-suriya-nakkhattānam uggamanam ogamanam saṃkilesam vodānam bhavissati ”—iti vā iti evarūpāya tiracchāna-vijjāya micchājīvā paṭivirato hoti. Idam pi 'ssa hoti silasmim.

60. 'Yathā vā pan' eke bhonto samaṇa - brāhmaṇā saddhā-deyyāni bhojanāni bhuñjitvā te evarūpāya tirac-

chāna-vijjāya micchājīvena jivikaṃ kappenti—seyyathīdam : “ Subbutthikā bhavissati, dubbutthikā bhavissati, subhikkhaṃ bhavissati, dubbhikkhaṃ bhavissati, khemaṃ bhavissati, bhayaṃ bhavissati, roga bhavissati, ārogyaṃ bhavissati,” muddā, gaṇanā, saṃkhānaṃ, kāveyyaṃ, lokāyatam—iti vā iti evarūpāya tiracchāna-vijjāya micchājīvā paṭivirato hoti. Idam pi 'ssa hoti silasmim.

61. 'Yathā vā pan' eke bhonto samaṇa - brahmaṇā saddhā-deyyāni bhojanāni bhuñjitvā te evarūpāya tiracchāna-vijjāya micchājīvena jivikaṃ kappenti — seyyathīdam āvāhanaṃ vivāhanaṃ saṃvadanaṃ vivadanaṃ saṃkīraṇaṃ vikīraṇaṃ subhaga-kāraṇaṃ dubbhaga-kāraṇaṃ viruddha - gabbha - kāraṇaṃ jivhā - nittaddanaṃ hanu-saṃhananaṃ hatthābhijappanaṃ kaṇṇa-jappanaṃ ādāsa-pāṇhaṃ kumāri-pāṇhaṃ deva-pāṇhaṃ ādiccupatthānaṃ Mahat-upatthānaṃ abbhujjānaṃ Sir'-avhāyanaṃ—iti vā evarūpāya tiracchāna - vijjāya micchājīvā paṭivirato hoti. Idam pi 'ssa hoti silasmim.

62. 'Yathā vā pan' eke bhonto samaṇa-brāhmaṇā saddhā - deyyāni bhojanāni bhuñjitvā te evarūpāya tiracchāna-vijjāya micchājīvena jivikaṃ kappenti—seyyathīdam santi-kammaṃ paṇidhi-kammaṃ bhūri-kammaṃ [bhūti-kammaṃ]<sup>1</sup> vassa - kammaṃ vossa - kammaṃ vatthu-kammaṃ vatthu-patīkīraṇaṃ ācamanaṃ nahāpanaṃ juhanaṃ vamaṇaṃ virecanaṃ uddha-virecanaṃ adho - virecanaṃ sīsa - virecanaṃ kaṇṇa - telaṃ netta-tappaṇaṃ natthu - kammaṃ añjanaṃ paccañjanaṃ sālākiyaṃ sallakattikaṃ dāraka-tikicchā mūla-bhesajjānaṃ anuppādānaṃ osadhīnaṃ paṭimokkha — iti vā iti evarūpāya tiracchāna - vijjāya micchājīvā paṭivirato hoti. Idam pi 'ssa hoti silasmim.

63. 'Sa' kho so mahā-rāja bhikkhu evaṃ sīla-sampanno na kuto ci bhayaṃ samanupassati yad idam sīla-saṃvarato. Seyyathā pi mahā-rāja khattiyo muddhāvasitto<sup>3</sup> nihita-

<sup>1</sup> B<sup>o</sup> bhūta-. See above, p. 12.

<sup>2</sup> B<sup>o</sup> Gr atha.

<sup>3</sup> B<sup>o</sup> Gr muddhābhisitto.

paccāmitto na kuto ci bhayaṃ sāmanupassati yad idaṃ paccatthikato, evaṃ eva kho mahā-rāja bhikkhu evaṃ sīla-sampanno na kuto ci bhayaṃ samanupassati yad idaṃ sīla-saṃvarato. So iminā ariyena sīlakkhandhena samannāgato ajjhataṃ anavajja-sukhaṃ paṭisaṃvedeti. Evaṃ kho mahārāja bhikkhu sīla-sampanno hoti.<sup>1</sup>

64. 'Kathaṃ ca mahā-rāja bhikkhu indriyesu gutta-dvāro hoti? Idha mahā-rāja bhikkhu cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānubyañjanaggāhī.<sup>2</sup> Yatvā-dhikaraṇaṃ enaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhiijhā-domanassā pāpakā akusalā dhammā anvāssaveyyuṃ<sup>3</sup> tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyam, cakkhundriye saṃvaram āpajjati. Sotena saddaṃ sutvā . . . pe . . . ghānena gandhaṃ ghāyitvā . . . pe . . . jivhāya rasaṃ sāyitvā . . . pe . . . kāyena phoṭṭhabbam<sup>4</sup> phusitvā . . . pe . . . manasā dhammaṃ viññāya na nimittaggāhī hoti nānubyañjanaggāhī. Yatvā-dhikaraṇaṃ enaṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhiijhā-domanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati manindriyam, manindriye saṃvaram āpajjati. So iminā ariyena indriya-saṃvareṇa samannāgato ajjhataṃ avyāseka<sup>5</sup> -sukhaṃ paṭisaṃvedeti. Evaṃ kho mahā-rāja bhikkhu indriyesu gutta-dvāro hoti.

65. 'Kathaṃ ca mahā-rāja bhikkhu sati-sampajaññena samannāgato hoti? Idha mahā-rāja bhikkhu abhikkante patikkante sampajāna-kārī hoti, ālokite vilokite sampajāna-kārī hoti, sammiñjite pasārite sampajāna-kārī hoti, saṃghāti-patta-cīvara-dhāraṇe sampajāna-kārī hoti, asite pite khāyite sāyite sampajāna-kārī hoti, uccāra-passāva-kamme sampajāna-kārī hoti, gate ṭhite nisinne sutte jāgarite bhāsīte tunhī-bhāve<sup>6</sup> sampajāna-kārī hoti. Evaṃ kho

<sup>1</sup> B<sup>p</sup> here inserts mahā-sīlam; Gr mahā-sīlam niṭṭhitam.

<sup>2</sup> SS here na anu°, but below nānu°; B<sup>p</sup> nānubyañj°.

<sup>3</sup> B<sup>p</sup> anvāssaveyyuṃ.

<sup>4</sup> S<sup>cd</sup> Gr potṭhabbam; B<sup>p</sup> phoṭṭhabbam. <sup>5</sup> B<sup>p</sup> abyāsekam.

<sup>6</sup> S<sup>cd</sup> bhāvena (but so S<sup>m</sup> B<sup>p</sup> and Sum. i. 202).

mahā - rāja bhikkhu sati-sampajaññaena samannāgato hoti.

66. 'Kathañ ca mahā-rāja bhikkhu santuṭṭho hoti? Idha mahā-rāja bhikkhu santuṭṭho hoti kāya-parihārikena cīvarena kucchi-parihārikena piṇḍa-pātena, so yena yen' eva pakkamati samāday' eva pakkamati. Seyyathā pi mahā-rāja pakkhi sakunō yena yen' eva deti sa-patta-bhāro va deti, evam eva mahā-rāja bhikkhu santuṭṭho hoti kāya-parihārikena cīvarena kucchi-parihārikena piṇḍa-pātena, so yena yen' eva pakkamati samāday' eva pakkamati. Evam kho mahā-rāja bhikkhu santuṭṭho hoti.

67. 'So iminā ca ariyena sila-kkhandhena samannāgato iminā ca ariyena indriya-samvareṇa samannāgato iminā ca ariyena sati-sampajaññaena samannāgato imāya ca ariyāya santuṭṭhiyā samannāgato<sup>1</sup> vivittam senāsanam bhajati, arañnam rukkhā-mūlam pabbatam kandaram giri-guham susānam vana-pattham<sup>2</sup> abbhokāsam palāla-puñjam. So pacchābhattam piṇḍapāta-paṭikkanto nisīdati pallaṅkam ābhujitvā ujum kāyam pañidhāya parimukham satim upatthapetvā.

68. 'So abhiññam loke pahāya vigatābhiññhena cetasā viharati, abhiññhāya cittam parisodheti. Vyāpāda-padosam pahāya avyāpanna-citto viharati, sabba-pāna-bhūta-hitā-nukampī vyāpāda-padosā<sup>3</sup> cittam parisodheti. Thīna-middham pahāya vigata-thīna-middho viharati, āloka-saññi sato sampajāno thīna-middhā cittam parisodheti. Uddhacca-kukkuccam pahāya anuddhato viharati, ajjhattam vūpasanta - citto uddhacca-kukkuccā cittam parisodheti. Vicikiccham pahāya tiṇṇa-vicikicchho viharati, akathamkathī kusalesu dhammesu vicikicchāya cittam parisodheti.

69. 'Seyyathā pi mahā-rāja puriso iṇam ādāya kammante payojeyya, tassa te kammantā samijjheyym, so yāni ca porāṇāni iṇa-mūlāni tāni ca vyanti-kareyya, siyā c' assa uttarim avasittham dārābharanāya. Tassa evam assa: "Aham kho pubbe iṇam ādāya kammante payojesim,"<sup>4</sup>

<sup>1</sup> B<sup>p</sup> Gr here insert so. <sup>2</sup> B<sup>p</sup> vana-saṇṭham; Gr °saṇham.

<sup>3</sup> B<sup>p</sup> byāpāda- (always).

<sup>4</sup> B<sup>p</sup> Gr payojemi.

tassa me te<sup>1</sup> kammantā samijjhimsu, so 'haṃ yāni ca porāṇāni iṇa-mūlāni tāni ca vyanti-akāsim, atthi ca me uttarim avasitṭhaṃ dārābharanāyāti." So tato-nidānaṃ labhetha pāmujaṃ<sup>2</sup> adhigacche<sup>3</sup> somanassaṃ.

70. 'Seyyathā pi mahā-raja puriso ābādhiko assa dukkhito bālha-gilāno bhattaṇ c' assa nacchādeyya, na c' assa kāye balamattā. So aparena samayena tamhā ābādhā mucceyya bhattaṇ c' assa chādeyya siyā c' assa kāye balamattā. Tassa evaṃ assa: "Ahaṃ kho pubbe ābādhiko ahoṣim dukkhito bālha-gilāno bhattaṇ ca me nacchādesi na ca me āsi<sup>4</sup> kāye balamattā, so 'mhi etarahi tamhā ābādhā<sup>5</sup> mutto bhattaṇ ca me chādeti,<sup>6</sup> atthi ca kāye balamattā ti." So tato-nidānaṃ labhetha pāmujaṃ adhigacche somanassaṃ.

71. 'Seyyathā pi mahā-rāja puriso bandhanāgāre baddho assa. So apareṇa samayena tamhā bandhanā<sup>7</sup> mucceyya sotthinā avyayena, na c' assa kiṇ ci bhogānaṃ vayo. Tassa evaṃ assa: "Ahaṃ kho pubbe bandhanāgāre baddho ahoṣim, so 'mhi etarahi tamhā bandhanā<sup>8</sup> mutto sotthinā avyayena, n' atthi ca me kiṇ ci bhogānaṃ vayo ti." So tato-nidānaṃ labhetha pāmujaṃ adhigacche somanassaṃ.

72. 'Seyyathā pi mahā-rāja puriso dāso assa anattādhino<sup>9</sup> parādhino na yena kāmam gamo. So aparena samayena tamhā dāsavyā mucceyya attādhino aparādhino bhujisso<sup>10</sup> yena kāmam gamo. Tassa evaṃ assa: "Ahaṃ kho pubbe dāso ahoṣim anattādhino parādhino na yena kāmam gamo, so 'mhi etarahi tamhā dāsavyā mutto attādhino aparādhino bhujisso yena kāmam gamo ti." So

<sup>1</sup> S<sup>c</sup> tena; S<sup>m</sup> tena *corrected to te*.

<sup>2</sup> B<sup>p</sup> Gr pāmojjam (*and so SS at § 75 only*).

<sup>3</sup> B<sup>p</sup> Gr S<sup>d</sup> adhigaccheyya.

<sup>4</sup> B<sup>p</sup> Gr na c' assa me kāye.

<sup>5</sup> B<sup>p</sup> Gr omit.

<sup>6</sup> S<sup>c</sup> nacchādesi; S<sup>d</sup> acchadeti; B<sup>p</sup> cchādesi (*see OV. v. 31. 1.*)

<sup>7</sup> B<sup>p</sup> Gr bandhanāgārā.

<sup>8</sup> B<sup>p</sup> bandhanāgārā.

<sup>9</sup> B<sup>p</sup> Gr °dhino *always*.

<sup>10</sup> B<sup>p</sup> Gr bhujisso (*twice*); SS *here* bhuñj; S<sup>c</sup> *below* bhuj.



tato-nidānaṃ labhetha pāmujaṃ adhigacche soma-nassaṃ.

73. 'Seyyathā pi mahā-rāja puriso sadhano sabhogo kantāraddhānamaggaṃ<sup>1</sup> paṭipajjeyya dubbhikkhaṃ sappaṭibhayaṃ. <sup>2</sup> So aparena samayena taṃ kantāraṃ nitthareyya, sotthinā gāmantāṃ anupāpuṇeyya khemaṃ appaṭibhayaṃ. Tassa evaṃ assa: "Ahaṃ kho pubbe sadhano sabhogo kantāraddhānamaggaṃ paṭipajjīm dubbhikkhaṃ sappāṭibhayaṃ, so 'mhi etarāhi taṃ kantāraṃ nitthinno,<sup>3</sup> sotthinā gāmantāṃ anuppatto khemaṃ appaṭibhayaṃ" ti. So tato-nidānaṃ labhetha pāmujaṃ adhigacche somanassaṃ.

74. 'Evaṃ eva kho mahā-rāja bhikkhu yathā iṇaṃ yathā rogaṃ yathā bandhanāgāraṃ yathā dāsavyaṃ yathā kantāraddhānamaggaṃ ime pañca nīvaraṇe appahīne<sup>4</sup> attani samanupassati. Seyyathā pi mahā-rāja ānanyaṃ yathā ārogyaṃ yathā bandhanā mokkhaṃ yathā bhujissaṃ yathā khemanta-bhūmiṃ, evaṃ eva kho mahā-rāja bhikkhu ime pañca nīvaraṇe pahīne attani samanupassati.

75. Tass'ime pañca nīvaraṇe pahīne attani samanupassato pāmujaṃ<sup>5</sup> jāyati, pamuditassa pīti jāyati, pīti-manassa kāyo passambhati, passaddha-kāyo sukhaṃ vedeti, sukhino cittaṃ samādhīyati.<sup>6</sup> So vivico<sup>7</sup> eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pīti-sukhaṃ paṭhamajjhānaṃ<sup>8</sup> upasampajja viharati. So imaṃ eva kāyaṃ vivekajena pīti-sukhena abhisandeti<sup>9</sup> parisandeti<sup>9</sup> paripūreti parippharati, nāssa kiñci sabbā-vato kāyassa vivekajena pīti-sukhena apphutaṃ<sup>10</sup> hoti.

<sup>1</sup> B<sup>p</sup> Gr kantāraṃ addh°. <sup>2</sup> M. i. 276 here repeats § 71.

<sup>3</sup> B<sup>p</sup> Gr tiṇṇo; S<sup>c</sup> nitthanno; S<sup>t</sup> nitthinno.

<sup>4</sup> B<sup>p</sup> Gr evaṃ ime pañca nīvaraṇe appahīne.

<sup>5</sup> SS here only pāmojjaṃ.

<sup>6</sup> The above phrases recur MV. viii. 15. 13; A. iii. 104; Mil. 84, but are omitted M. i. 276.

<sup>7</sup> B<sup>p</sup> Gr always paṭhamajjhānaṃ.

<sup>8</sup> B<sup>p</sup> Gr abhisanneti. <sup>9</sup> B<sup>p</sup> Gr parisanneti always.

<sup>10</sup> B<sup>p</sup> abbutaṃ; Gr apphutaṃ (=B<sup>p</sup> below.)

76. 'Seyyathā pi mahā-rāja dakkho nahāpako vā nahāpak-antevāsī vā kaṇsa-thāle nahāniya-cuṇṇāni ākiritvā udakena paripphosakam<sup>1</sup> paripphosakam sanneyya, sū 'ssa<sup>2</sup> nahāniya-piṇḍi snehānugatā sneha-paretā santara-bāhirā phutā<sup>3</sup> sinehena, na ca paggharaṇī; evaṃ eva kho mahā-rāja bhikkhu imam eva kāyam vivekajena pīti-sukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa vivekajena pīti-sukhena apphutam hoti.

'Idam pi kho mahā-rāja sanditṭhikam sāmāñña-phalam purimehi sanditṭhikehi sāmāñña-phalehi abhikkantataraṇi ca paṇītataraṇi ca.

77. 'Puna ca param mahā-rāja bhikkhu vitakka-vicārānam vūpasamā ajjhattam sampasādanam cetaso ekodibhāvam avitakkam avicāram samādhijam pīti-sukham dutiyajjhānam upasampajja viharati. So imam eva kāyam samādhijena pīti-sukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa samādhijena pīti-sukhena apphutam hoti.

78. 'Seyyathā pi mahā-rāja udaka-rahado<sup>4</sup> ubbhīdodako,<sup>5</sup> tassa n' ev' assa puratthimāya disāya udakass' āya-mukham, na pacchimāya disāya udakass' āya-mukham, na uttarāya disāya udakass' āyamukham, na dakkhiṇāya disāya udakass' āya-mukham, devo ca kālena<sup>6</sup> kālam sammā dhāram anupaveceheyya.<sup>7</sup> Atha kho tamhā<sup>8</sup> udaka-rahadā sita-vāri-dhārā<sup>9</sup> ubbhijjīva tam eva udaka-rahadam sītena vārinā abhisandeyya parisandeyya paripūreyya paripphareyya, nāssa kiñci sabbāvato udaka-rahadassa sītena vārinā apphutam assa. Evaṃ eva kho mahā-rāja bhikkhu imam eva kāyam samādhijena pīti-sukhena abhisandeti pari-

<sup>1</sup> B<sup>p</sup> paripposakam.

<sup>2</sup> B<sup>p</sup> Gr sāyam.

<sup>3</sup> B<sup>p</sup> phutā; Gr phutṭhā; SS putṭhā.

<sup>4</sup> B<sup>p</sup> adds kambhīro; Gr gambhīro.

<sup>5</sup> B<sup>p</sup> Gr ubbhīdodako, and put the dakkhiṇāya clause second.

<sup>6</sup> B<sup>p</sup> Gr and Tr at M. i. 277 na kālena.

<sup>7</sup> B<sup>p</sup> Gr anupaveceheyya.

<sup>8</sup> B<sup>p</sup> Gr tamhā ca.

<sup>9</sup> B<sup>p</sup> sitā vāri-dhārā; Gr sitā vāri-dhārā.

sandetī paripūreti parippharati, nāssa kiñci sabbāvato kāyassa samādhijena pīti-sukhena apphutaṃ hoti.

‘Idam pi kho mahā-rāja sandiṭṭhikaṃ sāmāñña-phalaṃ purimehi sandiṭṭhikehi sāmāñña-phalehi abhikkantataraṇ ca pañītataṇ ca.

79. ‘Puna ca paraṃ mahā-rāja bhikkhu pītiyā ca virāgā ca upekhako ca viharati sato ca sampajāno, sukhaṇ ca kāyena paṭisaṃvedeti yaṃ taṃ ariyā ācikkhanti: “upekhako satimā sukha-vihārī” ti tatiyajjhānaṃ upasampajja viharati. So imam eva kāyaṃ nippītikena sukhena abhisandetī parisandetī paripūreti parippharati, nāssa kiñci sabbāvato kāyassa nippītikena sukhena apphutaṃ hoti.

80. ‘Seyyathā pi mahā-rāja uppaliniyaṃ<sup>1</sup> paduminiyaṃ<sup>1</sup> puṇḍarikiniyaṃ<sup>1</sup> app ekaccāni uppalāni vā padumāni vā puṇḍarikāni vā udake-jātāni udake-samvaddhāni<sup>2</sup> udakā ‘nuggatāni<sup>3</sup> anto-nimuggā-posīni,<sup>4</sup> tāni yāva c’ aggā<sup>5</sup> yāva ca mūlā sītena vārinā abhisannāni parisannāni paripūrāni paripphuṭṭhāni,<sup>6</sup> nāssa kiñci sabbāvataṃ uppalānaṃ vā padumānaṃ vā puṇḍarikānaṃ vā sītena vārinā apphutaṃ assa. Evam eva kho mahā-rāja bhikkhu imam eva kāyaṃ nippītikena sukhena abhisandetī parisandetī paripūreti parippharati, nāssa kiñci sabbāvato kāyassa nippītikena sukhena apphutaṃ hoti.

‘Idam pi kho mahā-rāja, sandiṭṭhikaṃ sāmāñña-phalaṃ purimehi sandiṭṭhikehi sāmāñña-phalehi abhikkantataraṇ ca pañītataṇ ca.

81. ‘Puna ca paraṃ mahā-rāja bhikkhu sukhasa ca pahānā dukkhassa ca palānā pubb’ eva somanassa-domanassānaṃ atthagamā adukkhaṃ asukhaṃ upekhā-sati-pārisuddhiṃ catutthajjhānaṃ upasampajja viharati. So imam eva kāyaṃ parisuddhena cetasā pariyodātena

<sup>1</sup> B<sup>p</sup> Gr vā . . . vā . . . vā.

<sup>2</sup> B<sup>p</sup> Gr samvuddhāni; S<sup>ct</sup> samvaddhāni.

<sup>3</sup> B<sup>p</sup> Gr udakā anuggatāni.

<sup>4</sup> S<sup>4</sup> posīni.

<sup>5</sup> B<sup>p</sup> yavaggā; Gr yāvāmaggā.

<sup>6</sup> B<sup>p</sup> Gr paripphuṭṭhāni (compare § 29).

pharitvā nisinno hoti, nāssa kiñci sabbāvato kāyassa parisuddhena cetasā pariyodātena apphutaṃ hoti.

82. 'Seyyathā pi mahā-rāja puriso odātena vatthena sa-sisaṃ pārupitvā nisinno assa, nāssa kiñci sabbāvato kāyassa odātena vatthena apphutaṃ assa, evam eva kho mahā-rāja bhikkhu imam eva kāyaṃ parisuddhena cetasā pariyodātena pharitvā nisinno hoti, nāssa kiñci sabbāvato kāyassa parisuddhena cetasā pariyodātena apphutaṃ hoti.

'Idaṃ pi kho mahā-rāja sandiṭṭhikaṃ sāmāñña-phalaṃ purimehi sandiṭṭhikehi sāmāñña-phalehi abhikkantataraṇi ca paṇitatarāṇi ca.

83. 'So<sup>1</sup> evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mūdū-bhūte kammaniye ṭhite ānejjappatte<sup>2</sup> ñāṇa-dassanāya cittaṃ abhinīharati abhininnāmeti. So evaṃ pajānāti: "Ayaṃ kho me kāyo rūpī cātum-mahā-bhūtiko<sup>3</sup> mātā-pettika-sambhavo odana-kummās-upacayo<sup>4</sup> anicc-ucchādana-parimaddana-bhedana-viddhaṅsana-dhammo, idaṇ ca pana me viññāṇaṃ ettha sitaṃ ettha patibaddhaṃ ti."

84. 'Seyyathā pi mahā-rāja maṇi veluriyo subho jātimā atṭhaṅso superikamma-kato accho vippasanno anāvilo sabbākāra-sampanno, tatra suttaṃ āvutaṃ nilaṃ vā pītaṃ vā lohitaṃ vā odātaṃ vā paṇḍu-suttaṃ vā. Tam eva cak-khumā puriso hatthe karitvā paccavekkheyya: "Ayaṃ kho maṇi veluriyo subho jātimā atṭhaṅso superikamma-kato accho vippasanno anāvilo sabbākāra-sampanno, tatr' idaṃ suttaṃ āvutaṃ nilaṃ vā pītaṃ vā lohitaṃ vā odātaṃ vā paṇḍu-suttaṃ vā ti." Evam eva kho mahā-rāja bhikkhu evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudu-bhūte kammaniye ṭhite ānejjappatte ñāṇa-dassanāya cittaṃ abhinīharati abhininnāmeti. So evaṃ pajānāti; "Ayaṃ kho me kāyo rūpī cātum-mahā-bhūtiko mātā-pettika-sambhavo odana-kummās-upacayo<sup>4</sup> anicc-ucchādana-parimaddana-bhedana-viddhaṅsana-dhammo,

<sup>1</sup> B<sup>o</sup> Gr Puna ca param mahā-rāja bhikkhu so.

<sup>2</sup> B<sup>o</sup> Gr ānañja. <sup>3</sup> See i. 3. 10. <sup>4</sup> So SS; Sum. āpacayo.

idañ ca pana me viññāṇaṃ ettha sitaṃ ettha paṭibaddhaṃ ti."

'Idam pi kho mahā-rāja sandiṭṭhikam sāmāñña-phalaṃ purimehi sandiṭṭhikehi sāmāñña-phalehi abhikkantataraṇaṃ ca paṇītataṇaṃ ca.

85. 'So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudu-bhūte kammaniye ṭhite ānejjappatte mano-mayaṃ kāyaṃ<sup>1</sup> abhinimmināya cittaṃ abhinīharati abhininnāmeti. So imamahā kāyā aññaṃ kāyaṃ abhinimmināti rūpiṃ manomayaṃ sabbaṅga-paccāṅgiṃ ahinindriyaṃ.<sup>2</sup>

86. 'Seyyathā pi mahā-rāja puriso muñjambā isikāṃ pavāheyya.<sup>3</sup> Tassa evaṃ assa : "Ayaṃ muñjo ayaṃ isikā, añño muñjo añña-isikā, muñjambā tv eva isikā pavāḷhā<sup>3</sup> ti." Seyyathā pi pana mahā-rāja, puriso asi kosiyaṃ pavāheyya. Tassa evaṃ assa : "Ayaṃ asi ayaṃ kosi, añño asi añño kosi, kosiyaṃ tv eva asi pavāḷho<sup>3</sup> ti." Seyyathā pi pana mahā-rāja puriso ahiṃ karaṇḍā uddhareyya. Tassa evaṃ assa : "Ayaṃ ahi ayaṃ karaṇḍo, añño ahi añño karaṇḍo, karaṇḍā tv eva ahi ubbhato" ti. Evaṃ eva kho mahā-rāja bhikkhu evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudu-bhūte kammaniye ṭhite ānejjappatte manomayaṃ kāyaṃ<sup>4</sup> abhinimmināya cittaṃ abhinīharati abhininnāmeti. So imamahā kāyā aññaṃ kāyaṃ abhinimmināti rūpiṃ manomayaṃ sabbaṅga-paccāṅgiṃ ahinindriyaṃ.

'Idam pi kho mahā-rāja sandiṭṭhikam sāmāñña-phalaṃ purimehi sandiṭṭhikehi sāmāñña-phalehi abhikkantataraṇaṃ ca paṇītataṇaṃ ca.

<sup>1</sup> 87. 'So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudu-bhūte kammaniye ṭhite ānejjappatte iddhi-vidhāya cittaṃ abhinīharati abhininnā-

<sup>1</sup> SS omit.

<sup>2</sup> Gr ahindriyaṃ ; but below, in § 86, ahinindriyaṃ, B<sup>2</sup> twice ahinindriyaṃ (see i. 3. 12 and ix. 22).

<sup>3</sup> B<sup>2</sup> Gr pabbāḷheyya . . . pabbāḷhā . . . pabbāḷho.

<sup>4</sup> For the Sanskrit of this § comp. Mahāvvyutpatti, p. 15.



meti. So aneka-vihitam iddhi-vidham paccanubhoti—eko pi hutvā bahudhā hoti, bahudhā pi hutvā eko hoti, āvi-bhāvaṃ tiro-bhāvaṃ tiro-kuddaṃ tiro-pākāraṃ tiro-pabbataṃ asajjamāno gacchati seyyathā pi ākāse, paṭhaviyā pi ummujja <sup>1</sup>-nimmujaṃ karoti seyyathā pi udaye, udaye pi abhijjamāno <sup>2</sup> gacchati seyyathā pi paṭhaviyaṃ, ākāse pi pallaṅkena kamati <sup>3</sup> seyyathā pi pakkhī sakunō, ime pi candima-suriye evaṃ mahiddhike evaṃ mahānubhāve pāṇinā parimasati parimajjati, yāva Brahma-lokā pi kāyena va samvatteti.<sup>4</sup>

88. 'Seyyathā pi mahā-rāja dakkho kumbha-kāro vā kumbhakārantevāsī vā suparikammakatāya mattikāya yaṃ yad eva bhājana-vikaṭiṃ ākaṅkheyya taṃ tad eva kareyya abhinippādeyya.<sup>5</sup> Seyyathā pi pana mahā-rāja dakkho danta-kāro vā dantakārantevāsī vā suparikammakatasmim dantasmim yaṃ yad eva danta-vikaṭiṃ ākaṅkheyya taṃ tad eva kareyya abhinippādeyya—seyyathā pi pana mahā-rāja dakkho suvaṇṇa-kāro vā suvaṇṇakārantevāsī vā suparikammakatasmim suvaṇṇasmim yaṃ yad eva suvaṇṇa-vikaṭiṃ ākaṅkheyya taṃ tad eva kareyya abhinippādeyya, evaṃ eva kho mahā-rāja bhikkhu evaṃ samāhite citta parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudu-bhūte kammaniye ṭhite ānejjappatte iddhi-vidhāya cittaṃ abhiniharati abhininnāmeti. So aneka-vihitam iddhi-vidham paccanubhoti—eko pi hutvā bahudhā hoti, bahudhā pi hutvā eko hoti, āvi-bhāvaṃ tiro-bhāvaṃ tiro-kuddaṃ tiro-pākāraṃ tiro-pabbataṃ asajjamāno gacchati seyyathā pi ākāse, paṭhaviyā pi ummujja-nimmujjaṃ karoti seyyathā pi udaye, udaye pi abhijjamāno gacchati seyyathā pi paṭhaviyaṃ, ākāse pi pallaṅkena kamati seyyathā pi pakkhī sakunō, ime pi candima-suriye evaṃ mahiddhike evaṃ mah-

<sup>1</sup> B<sup>p</sup> ummujjaṃ ; Gr ummujju.

<sup>2</sup> B<sup>p</sup> S<sup>d</sup> abhijjhamano ; Gr asajjamāno.

<sup>3</sup> B<sup>p</sup> samkamati (but not at xi. 4).

<sup>4</sup> In four cases out of eight SS have ca and samvatteti ; in two cases samvattati ; in three va. B<sup>p</sup> twice vasamvatteti. See A. iii. 60. 4 ; 100. 5.

<sup>5</sup> B<sup>p</sup> Gr abhinippādeyya.

ānubhāve pāṇinā parimasati parimajjati, yāva Brahmaloḥkā pi kāyena va samvatteti.

‘Idam pi kho mahā-rāja sandiṭṭhikaṃ sāmāñña-phalaṃ purimehi sandiṭṭhikehi sāmāñña-phalehi abhikkantataraṇ ca paṇitātaraṇ ca.

89. ‘So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudu-bhūte kammaniye ṭhite ānejjappatte dībbāya sota-dhātuyā cittaṃ abhinīharati abhininnāmeti. So dībbāya sotadhātuyā visuddhāya atikkanta-mānusakāya<sup>1</sup> ubho sadde suṇāti, dibbe ca mānuse ca, ye dūre santike ca.

90. ‘Seyyathā pi mahā-rāja puriso addhāna-magga-paṭipanno so suṇeyya bheri-saddam pi mutiṅga-saddam<sup>2</sup> pi saṅkha-paṇava-deṇḍima-saddam<sup>3</sup> pi. Tassa evaṃ assa: “Bheri-saddo” iti pi, “mutiṅga-saddo” iti pi “saṅkha-paṇava-deṇḍima-saddo” iti pi. Evaṃ eva kho mahā-rāja bhikkhu<sup>4</sup> evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudu-bhūte kammaniye ṭhite ānejjappatte dībbāya sota-dhātuyā cittaṃ abhinīharati abhininnāmeti. So<sup>4</sup> dībbāya sota-dhātuyā visuddhāya atikkanta-mānusakāya ubho sadde suṇāti, dibbe ca mānuse ca, ye dūre santike ca.

‘Idam pi kho mahā-rāja sandiṭṭhikaṃ sāmāñña-phalaṃ purimehi sandiṭṭhikehi sāmāñña-phalehi abhikkantataraṇ ca paṇitātaraṇ ca.

91. ‘So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudu-bhūte kammaniye ṭhite ānejjappatte ceto-pariyaññāyā cittaṃ abhinīharati abhininnāmeti. So para-sattānaṃ para-puggalānaṃ cetasa ceto paricca pajānāti—

sa-rāgaṃ vā cittaṃ sa-rāgaṃ cittaṃ ti pajānāti,  
vīta-rāgaṃ vā cittaṃ vīta-rāgaṃ cittaṃ ti pajānāti,

<sup>1</sup> B<sup>p</sup> mānusakāya (and Gr the second time).

<sup>2</sup> B<sup>p</sup> mudiṅga-*twice*; Gr mudd<sup>o</sup> and mud<sup>o</sup>.

<sup>3</sup> B<sup>p</sup> Gr āndima.

<sup>4</sup> B<sup>p</sup> Gr omit from evaṃ down to So inclusive.

sa-dosaṃ vā cittaṃ sa-dosaṃ cittaṃ ti pajānāti,  
 vīta-dosaṃ vā cittaṃ vīta-dosaṃ cittaṃ ti pajānāti,  
 sa-mohaṃ vā cittaṃ sa-mohaṃ cittaṃ ti pajānāti,  
 vīta-mohaṃ vā cittaṃ vīta-mohaṃ cittaṃ ti pajānāti,  
 saṃkhittaṃ vā cittaṃ saṃkhittaṃ cittaṃ ti pajānāti,  
 vikkhittaṃ vā cittaṃ vikkhittaṃ cittaṃ ti pajānāti,  
 mahaggataṃ vā cittaṃ mahaggataṃ cittaṃ ti pajānāti,  
 amahaggataṃ vā cittaṃ amahaggataṃ cittaṃ ti pajānāti,  
 sa-uttaraṃ vā cittaṃ sa-uttaraṃ cittaṃ ti pajānāti,  
 anuttaraṃ vā cittaṃ anuttaraṃ cittaṃ ti pajānāti,  
 samāhitaṃ vā cittaṃ samāhitaṃ cittaṃ ti pajānāti,  
 asaṃhitaṃ vā cittaṃ asaṃhitaṃ cittaṃ ti pajānāti,  
 vimuttaṃ vā cittaṃ vimuttaṃ cittaṃ ti pajānāti,  
 avimuttaṃ vā cittaṃ avimuttaṃ cittaṃ ti pajānāti.

92. 'Seyyathā pi mahā-rāja itthi vā puriso vā daharo vā yuvā maṇḍana-jātiko <sup>1</sup> ādāse vā parisuddhe pariyodāte acche vā udaka-patte sakaṃ mukha-nimittaṃ paccavekkhamāno sakaṇikaṃ vā sakaṇikaṃ ti jāneyya akaṇikaṃ vā akaṇikaṃ ti jāneyya, evaṃ eva kho mahā-rāja bhikkhu evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigaṭṭipakkilese mudu-bhūte kammaniye thite ānejjappatte ceto-pariyaññāya cittaṃ abhiniharati abhininnāmeti. So para-sattānaṃ para-puggalānaṃ cetasā ceto paricca pajānāti—

sa-rāgaṃ vā cittaṃ sa-rāgaṃ cittaṃ ti pajānāti,  
 vīta-rāgaṃ vā cittaṃ vīta-rāgaṃ cittaṃ ti pajānāti,  
 sa-dosaṃ vā cittaṃ sa-dosaṃ cittaṃ ti pajānāti,  
 vīta-dosaṃ vā cittaṃ vīta-dosaṃ cittaṃ ti pajānāti,  
 sa-mohaṃ vā cittaṃ sa-mohaṃ cittaṃ ti pajānāti,  
 vīta-mohaṃ vā cittaṃ vīta-mohaṃ cittaṃ ti pajānāti,  
 saṃkhittaṃ vā cittaṃ saṃkhittaṃ cittaṃ ti pajānāti,  
 vikkhittaṃ vā cittaṃ vikkhittaṃ cittaṃ ti pajānāti,  
 mahaggataṃ vā cittaṃ mahaggataṃ cittaṃ ti pajānāti,  
 amahaggataṃ vā cittaṃ amahaggataṃ cittaṃ ti pajānāti,  
 sa-uttaraṃ vā cittaṃ sa-uttaraṃ cittaṃ ti pajānāti,

<sup>1</sup> S<sup>ct</sup>-jāti (Sum. maṇḍanaka-).

anuttaram vā cittaṃ anuttaram cittaṃ ti pajānāti,  
 samāhitam vā cittaṃ samāhitam cittaṃ ti pajānāti,  
 asamāhitam vā cittaṃ asamāhitam cittaṃ ti pajānāti,  
 vimuttam vā cittaṃ vimuttam cittaṃ ti pajānāti,  
 avimuttam vā cittaṃ avimuttam cittaṃ ti pajānāti.

‘Idam pi kho mahā-rāja sandiṭṭhikam sāmāñña-phalaṃ  
 purimehi sandiṭṭhikehi sāmāñña-phalehi abhikkantataraṇi  
 ca paṇitatarāṇi ca.

98. ‘So evaṃ samāhite citte parisuddhe pariyodāte  
 anaṅgaṇe vigatūpakkilese mudu-bhūte kammaniye ṭhite  
 ānejjappatte pubbe-nivāsānussati-ñāṇāya cittaṃ abhinī-  
 harati abhininnāmeti. So aneka-vihitam pubbe-nivāsaṃ  
 anussarati<sup>1</sup> seyyathidaṃ ekam pi jātiṃ dve pi jātiyo tisso  
 pi jātiyo catasso pi jātiyo pañca pi jātiyo dasa pi jātiyo  
 visatim pi jātiyo timsam pi jātiyo cattarisam pi jātiyo  
 paññāsaṃ pi jātiyo jāti-satam pi jāti-sahassam pi jāti-sata-  
 sāhassam pi aneke pi samvatta-kappe aneke pi vivatta-kappe  
 aneke pi samvatta-vivatta-kappe.’ “Amutrāsim evaṃ-  
 nāmo evaṃ-gotto evaṃ-vanno evaṃ-āhāro evaṃ-sukha-  
 dukha-patisamvedī evaṃ-āyu-pariyanto. So tato cuto  
 amutra upapādim. Tatrāpāsim evaṃ-nāmo evaṃ-gotto  
 evaṃ-vanno evaṃ-āhāro evaṃ-sukha-dukkha-patisamvedī  
 evaṃ-āyu-pariyanto. So tato cuto idhūpapanno” ti iti sākā-  
 raṃ sa-uddesaṃ aneka-vihitam pubbe nivāsaṃ anussarati.

94. ‘Seyyathā pi mahā-rāja puriso sakamhā gāmā  
 aññaṃ gāmaṃ gaccheyya, tamhā pi gāmā aññaṃ gāmaṃ  
 gaccheyya, tamhā pi gāmā sakam yeva gāmaṃ pacchāgac-  
 cheyya. Tassa evaṃ assa: “Ahaṃ kho sakamhā gāmā  
 amuṃ gāmaṃ āgañcim,<sup>3</sup> tatra<sup>4</sup> evaṃ atthāsim evaṃ  
 nisidim evaṃ abhāsim evaṃ tunhī ahosiṃ, tamhā pi gāmā  
 amuṃ gāmaṃ āgañcim, tatrāpi evaṃ atthāsim evaṃ  
 nisidim evaṃ abhāsim evaṃ tunhī ahosiṃ, so ‘mhi tamhā

<sup>1</sup> See D. i. 1. 81.

<sup>2</sup> SS samvaddha . . . vivaddha here, but in the repetition  
 S<sup>m</sup> samvaddha . . . vivatta.

<sup>3</sup> B<sup>p</sup> āgacchi; S<sup>m</sup> Gr āgacchim (each twice).

<sup>4</sup> B<sup>p</sup> Gr tatrāpi.

gāmā sakam yeva gāmam paccāgato ti." Evam eva kho mahā-rāja bhikkhu evam samāhite citte parisuddhe pariyodāte anañgaṇe vigatūpakkilese mudu-bhūte kammaniye ñhite ānejjappatte pubbe-nivāsānussati-ñāṇāya cittaṃ abhinīharati abhininnāmeti. So aneka-vihitaṃ pubbe-nivāsaṃ anussarati—seyyathidaṃ ekam pi jātiṃ dve pi jātiyo tisso pi jātiyo catasso pi jātiyo pañca pi jātiyo dasa pi jātiyo viṣaṭṭhi pi jātiyo timsam pi jātiyo cattarīsam pi jātiyo paññāsaṃ pi jātiyo jāti-satam pi jāti-sahasam pi jāti-sata-sahasam pi aneke pi samvatta-kappe aneke pi vivatta-kappe aneke pi samvatta-vivatta-kappe. "Amutrāsim evam-nāmo evam-gotto evam-vanno evam-āhāro evam-sukha-dukkha-patisamvedi evam-āyu-pariyanto. So tato cuto amutra upapādim. Tatrāpāsim evam-nāmo evam-gotto evam-vanno evam-āhāro evam-sukha-dukkha-patisamvedi evam-āyu-pariyanto. So tato cuto idhūpapanno" ti iti sākāraṃ sa-uddesaṃ aneka-vihitaṃ pubbe nivāsaṃ anusarati.

'Idam pi kho mahā-rāja sandiṭṭhikam sāmāñña-phalaṃ purimehi sandiṭṭhikehi sāmāñña-phalehi abhikkantataraṇi ca paṇitatarāṇi ca.

95. 'So evam samāhite citte parisuddhe pariyodāte anañgaṇe vigatūpakkilese mudu-bhūte kammaniye ñhite ānejjappatte sattānaṃ cutūpapāta-ñāṇāya cittaṃ abhinīharati abhininnāmeti. So dibbena cakkhunā visuddhena atikkanta-mānusakena satte passati cavamāne upapajjamāne, hīne paṇite suvaṇṇe dubbanne sugate duggate yathā-kammūpage satte pajānāti: "Ime vata bhonto sattā kāya-duccaritena samannāgatā vaci-duccaritena samannāgatā mano-duccaritena samannāgatā ariyānaṃ upavāda-kā micchā-diṭṭhikā micchā-diṭṭhi-kamma-samādanā. Te kāyassa bhedaṃ param maraṇā apāyaṃ duggatim vinipātaṃ nirayaṃ upapannā. Ime vā pana bhonto sattā kāya-sucaritena samannāgatā vaci-sucaritena samannāgatā mano-sucaritena samannāgatā ariyānaṃ anupavāda-kā sammā-diṭṭhikā sammā-diṭṭhi-kamma-samādanā, te kāyassa bhedaṃ param maraṇā sugatim saggaṃ lokaṃ upapannā ti." Iti dibbena cakkhunā visuddhena atikkanta-mānusa-



kena satte passati cavamāne upapajjamāne, hīne paṇite suvaṇṇe dubbaṇṇe sugate duggate yathā-kammūpage satte pajānāti.

96. 'Seyyathā pi mahā-rāja majjhe siṅghātake pāsādo,<sup>1</sup> tattha cakkhumā puriso t̥hito passeyya manusse gehaṃ pavisante pi nikkhamante pi rathiyā vithi sañcarante pi majjhe pi siṅghātake nisinne. Tassa evaṃ assa: "Ete manussā gehaṃ pavisanti ete nikkhamanti ete rathiyā vithi sañcaranti ete majjhe siṅghātake nisinnā ti." Evam eva kho mahā-rāja bhikkhu evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudu-bhūte kammaṇiye t̥hite ānejjappatte sattānaṃ cutūpapāta-ñāṇāya cittaṃ abhiniharati abhininnāmeti. So dibbena cakkhunā visuddhena atikkanta-mānusakena satte passati cavamāne upapajjamāne, hīne paṇite suvaṇṇe dubbaṇṇe sugate duggate yathā-kammūpage satte pajānāti: "Ime vata bhonto sattā kāya-duccaritena samannāgatā vaci-duccaritena samannāgatā mano-duccaritena samannāgatā ariyānaṃ upavādakā micchā-dit̥thikā micchā-dit̥thi-kamma-samādānā. Te kāyassa bhedaṃ param maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā. Ime vā pana bhonto sattā kāya-sucaritena samannāgatā vaci-sucaritena samannāgatā mano-sucaritena samannāgatā ariyānaṃ anupavādakā sammā-dit̥thikā sammā-dit̥thi-kamma-samādānā, te kāyassa bhedaṃ param maraṇā sugatiṃ saggaṃ lokaṃ upapannā ti." Iti dibbena cakkhunā visuddhena atikkanta-mānusakena satte passati cavamāne upapajjamāne, hīne paṇite suvaṇṇe dubbaṇṇe sugate duggate yathā-kammūpage satte pajānāti.

'Idam pi kho mahā-rāja sandit̥thikaṃ sāmāñña-phalaṃ purimehi sandit̥thikehi sāmāñña-phalehi abhikkantataraṇaṃ ca paṇitatarāṇaṃ ca.

97. 'So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudu-bhūte kammaṇiye t̥hite ānejjappatte āsavānaṃ khaya-ñāṇāya cittaṃ abhiniharati abhininnāmeti. So "idam dukkhaṃ" ti yathā-bhūtaṃ

<sup>1</sup> SS pāsāde.

pajānāti, "ayaṃ dukkha-samudayo" ti yathā-bhūtaṃ pajānāti, "ayaṃ dukkha-nirodho" ti yathā-bhūtaṃ pajānāti, "ayaṃ dukkha-nirodha-gāminī paṭipadā" ti yathā-bhūtaṃ pajānāti, "ime āsavā" ti yathā-bhūtaṃ pajānāti, "ayaṃ āsava-samudayo" ti yathā-bhūtaṃ pajānāti, "ayaṃ āsava-nirodho" ti yathā-bhūtaṃ pajānāti, "ayaṃ āsava-nirodha-gāminī paṭipadā" ti yathā-bhūtaṃ pajānāti. Tassa evaṃ jānato<sup>1</sup> evaṃ passato kāmāsavā pi cittaṃ vimuccati bhavāsavā pi cittaṃ vimuccati avijjāsavā pi cittaṃ vimuccati, "Vimuttasmiṃ vimuttam"<sup>2</sup> iti ñānam hoti, "Khīṇā jāti vusitaṃ brahmacariyaṃ kataṃ karaṇiyaṃ nāparaṃ itthattāyāti" pajānāti.

- 98. 'Seyyathā pi mahā-rāja pabbata-saṃkhepe udakarahado accho vippasanno anāvilo, tattha cakkhumā puriso tīre thito passeyya sippi-sambukam<sup>3</sup> pi sakkhara-kathalam<sup>4</sup> pi maccha-gumbam<sup>5</sup> pi carantam pi tiṭṭhantam pi. Tassa evaṃ assa: "Ayaṃ kho udakarahado accho vippasanno anāvilo, tatr' ime sippi-sambukā pi sakkhara-kathalā pi maccha-gumbā pi caranti pi tiṭṭhanti pīti." Evaṃ eva kho mahā-rāja bhikkhu samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilēse mudubhūte kammaniye thite ānejjappatte āsavānaṃ khayañānāya cittaṃ abhinīharati abhininnāmeti. So "imaṃ dukkhaṃ" ti yathā-bhūtaṃ pajānāti, "ayaṃ dukkha-samudayo" ti yathā-bhūtaṃ pajānāti, "ayaṃ dukkha-nirodho" ti yathā-bhūtaṃ pajānāti, "ayaṃ dukkha-nirodha-gāminī paṭipadā" ti yathā-bhūtaṃ pajānāti, "ime āsavā" ti yathā-bhūtaṃ pajānāti, "ayaṃ āsava-samudayo" ti yathā-bhūtaṃ pajānāti, "ayaṃ āsava-nirodho" ti yathā-bhūtaṃ pajānāti, "ayaṃ āsava-nirodha-gāminī paṭipadā" ti yathā-bhūtaṃ pajānāti. Tassa evaṃ jānato evaṃ passato kāmāsavā pi cittaṃ vimuccati bhavāsavā pi cittaṃ vimuccati avijjāsavā pi cittaṃ vimuccati, "Vimuttasmiṃ vimuttam" iti ñānam hoti, "Khīṇā jāti vusitaṃ brahmacariyaṃ kataṃ karaṇiyaṃ nāparaṃ itthattāyāti" pajānāti.

<sup>1</sup> S<sup>cont</sup> B<sup>p</sup> pajānato; S<sup>a</sup> omits; Sum. as above.

<sup>2</sup> B<sup>p</sup> Gr vimuttamhi ti.

<sup>3</sup> B<sup>p</sup> Gr sipika. twice.

<sup>4</sup> S<sup>t</sup> kathālam; B<sup>p</sup> kathalam.

<sup>5</sup> B<sup>p</sup> Gr kumbham.

: 'Idam kho mahā-rāja sandiṭṭhikam sāmāñña-phalam purimehi sandiṭṭhikehi sāmāñña-phalehi abhikkantatarāṇ ca paṇitatarāṇ ca. Imamahā<sup>1</sup> mahā-rāja sandiṭṭhikehi sāmāñña-phalehi aññaṃ sandiṭṭhikam sāmāñña-phalam uttaritaram vā paṇitataram vā n' atthīti.'

99. Evam vutte rājā Māgadho Ajātasattu Vedehi-putto Bhagavantam etad avoca: 'Abhikkantam bhante, abhikkantam bhante.<sup>2</sup> Seyyathā pi bhante nikkujjitam<sup>3</sup> vā ukkujjeyya paticchannam vā vivareyya mūlhassa vā maggam ācikkheyya andhakāre vā tela-pajjotam dhāreyya: cakkhumanto rūpāni dakkhintīti, evam eva Bhagavatā<sup>4</sup> aneka-pariyāyena dhammo pakāsito. So aham bhante Bhagavantam saraṇam gacchāmi dhammañ ca bhikkhusamghañ ca, upāsakam maṃ Bhagavā dhāretu ajjatagge paṇupetaṃ saraṇam gatam. Accayo maṃ bhante accagamā yathā-bālam yathā-mūlham yathā-akusalam, so<sup>5</sup> ham pitaram dhammikam dhamma-rājānam issariyassa kāraṇā jīvītā voropesiṃ. Tassa me bhante Bhagavā accayam accayato patigaṇhātu āyatim samvarāyāti.'

100. 'Taggha tvam mahā-rāja accayo accagamā yathā-bālam yathā-mūlham yathā-akusalam, yaṃ tvam pitaram dhammikam dhamma-rājānam jīvītā voropesi. Yato ca kho tvam mahā-rāja accayam accayato disvā yathā dhammam paṭikarosi, taṃ<sup>6</sup> te mayam patigaṇhāma. Vuddhi h' esā mahā-rāja ariyassa vinaye, yo accayam accayato disvā yathā dhammam paṭikaroti āyatim samvaram āpajjatīti.'

101. Evam vutte rājā Māgadho Ajātasattu Vedehi-putto Bhagavantam etad avoca: 'Handa ca dāni mayam bhante gacchāma, bahu-kiccā mayam<sup>6</sup> bahu-karaṇīya ti.'

'Yassa dāni tvam mahā-rāja kālam maññasīti.'

Atha kho rājā Māgadho Ajātasattu Vedehi-putto Bhagavato bhāsitaṃ abhinanditvā anumoditvā utthāy' āsanaṃ Bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi.

102. Atha kho Bhagavā acira-pakkantassa rañño Māga-

<sup>1</sup> B<sup>p</sup> Gr imasmā ca.

<sup>2</sup> B<sup>p</sup> Gr omit the repetition.

<sup>3</sup> B<sup>p</sup> nikujjitam.

<sup>4</sup> B<sup>p</sup> Gr bhante bhāgavatā.

<sup>5</sup> B<sup>p</sup> Gr tam.

<sup>6</sup> B<sup>p</sup> Gr omit.

dhassa Ajātasattu-Vedehi-puttassa<sup>1</sup> bhikkhū āmantesi :  
 “Khatāyaṃ bhikkhave rājā, upahatāyaṃ bhikkhave rājā.  
 Sacāyaṃ bhikkhave rājā pitaraṃ dhammikaṃ dhamma-  
 rājānaṃ jivitā na<sup>2</sup> voropessatha, imasmim yeva āsane<sup>3</sup>  
 virajaṃ vīta-malaṃ dhamma-cakkhum uppajjissathāti.’

Idam avoca Bhagavā, attamanā te bhikkhū Bhagavato  
 bhāsitaṃ abhinandun ti.

SĀMAÑÑA-PHALA-SUTTAM.

<sup>1</sup> B<sup>p</sup> Ajātasattussa.

<sup>2</sup> S<sup>odt</sup> Gr. omit.

<sup>3</sup> S<sup>t</sup> āyatane ; Gr āsatena.

### [iii. Ambaṭṭha Sutta.]

1. 1. Evam me sutaṃ. Ekam samayaṃ Bhagavā Kosalesu cārikaṃ caramāno mahatā bhikkhu-saṃghena saddhiṃ pañca-mattehi bhikkhu-satehi yena Icchānaṅkalam<sup>1</sup> nāma Kosalānaṃ brāhmaṇa-gāmo tad avasari. Tatra sudaṃ Bhagavā Icchānaṅkale viharati Icchānaṅkala-vana-saṇḍe. Tena kho pana samayena Brāhmaṇo Pokkharasādi<sup>2</sup> Ukkattham<sup>3</sup> ajjhāvasati sattussadam<sup>4</sup> satinaṅkatthodakam<sup>5</sup> sadhaññam<sup>6</sup> rāja-bhoggaṃ<sup>7</sup> raññā Pasenadi-kosalena dinnam<sup>8</sup> rājādāyam<sup>9</sup> brahma-deyyam.

2. Assosi kho Brāhmaṇo Pokkharasādi: 'Samaṇo khalu bho Gotamo Sakya-putto Sakya-kulā pabbajito Kosalesu cārikaṃ caramāno mahatā bhikkhu-saṃghena saddhiṃ pañca-mattehi bhikkhu-satehi Icchānaṅkalam<sup>1</sup> anupatto Icchānaṅkale viharati Icchānaṅkala-vana-saṇḍe. Tam kho pana bhavantam<sup>2</sup> Gotamam<sup>3</sup> evam<sup>4</sup> kalyāṇo kittisaddo abbhuggato<sup>5</sup>: "Iti pi so Bhagavā araham<sup>6</sup> sammā-sambuddho vijjā-carana-sampanno sugato loka-vidū anuttaro purisa-damma-sārathi satthā deva-manussānam<sup>7</sup> buddho bhagavā." So imam<sup>8</sup> lokam<sup>9</sup> sadevakam<sup>10</sup> samārakam<sup>11</sup> sabrahmakam<sup>12</sup> sassamaṇa-brāhmaṇim<sup>13</sup> pajam<sup>14</sup> sadevamanussam<sup>15</sup> sayam<sup>16</sup> abhiññā sacchikatvā pavedeti. So dhammam<sup>17</sup> deseti ādi-kalyāṇam<sup>18</sup> majjhe kalyāṇam<sup>19</sup> pariyosāna-kalyāṇam<sup>20</sup> sattham<sup>21</sup> savyañjanam<sup>22</sup>, kevala-paripunnam<sup>23</sup> parisuddham<sup>24</sup>

<sup>1</sup> B<sup>p</sup> - galam<sup>25</sup> for -kalam<sup>26</sup>, throughout.

<sup>2</sup> BB - sāti (so SS occasionally and Fausböll at SN p. 112).

<sup>3</sup> S<sup>o</sup> bhogyam<sup>27</sup> (as in iv. 2).

<sup>4</sup> S<sup>ant</sup> dinna-.

<sup>5</sup> S<sup>o</sup> dāyadam<sup>28</sup> (as in iv. 1).

<sup>6</sup> See D. ii. 40.

<sup>7</sup> B<sup>p</sup> sattham<sup>29</sup>.



brahmacariyaṃ pakāseti. Sādhū kho pana tathā-rūpānaṃ arahataṃ dassanaṃ hotīti.'

8. Tena kho pana samayena brāhmaṇassa Pokkharasādisa Ambattho mānava<sup>1</sup> antevāsī hoti ajjhāyako manta-dharo tinnaṃ vedānaṃ pāragū sanighandu-keṭubhānaṃ sākharappabhedānaṃ<sup>2</sup> itihāsa-pañcamānaṃ padako veyyākaraṇo lokāyata-mahāpurisa-lakkhaṇesu anavayo anuññāta-paṭiññāto sake ācariyake tevijjake pāvacaṇe: 'Yam ahaṃ jānāmi taṃ tvam jānāsi, yaṃ tvam jānāsi taṃ ahaṃ jānāmi.'

4. Atha kho brāhmaṇo Pokkharasādi Ambatthaṃ mānavam āmantesi: 'Ayaṃ tāta Ambattha samaṇo Gotamo Sakyaputto Sakya-kulā pabbajito Kosalesu cārikaṃ caramāno mahatā bhikkhu-saṃghena saddhiṃ pañca-mattehi bhikkhu-satehi Icchānaṅkalaṃ anuppatto Icchānaṅkale viharati Icchānaṅkala-vana-saṇḍe. Taṃ kho pana bhavantaṃ<sup>3</sup> Gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato: "Iti pi so Bhagavā araham sammā-sambuddho" . . . pe . . . brahmacariyaṃ pakāseti. Sādhū kho pana tathā-rūpānaṃ arahataṃ dassanaṃ hotīti. Ehi tvam tāta Ambattha yena samaṇo Gotamo ten' upasasamkama, upasamkamitvā samaṇaṃ Gotamaṃ jānāhi yadi vā taṃ bhavantaṃ Gotamaṃ tathā santaṃ yeva saddo abbhuggato yadi vā no tathā, yadi vā so bhavaṃ Gotamo tādiso yadi vā na tādiso. Tathā mayaṃ taṃ bhavantaṃ Gotamaṃ vedissāmāti.'

5. 'Yathā kathaṃ panāhaṃ bho taṃ bhavantaṃ Gotamaṃ jānissāmi yadi vā taṃ bhavantaṃ Gotamaṃ tathā santaṃ yeva saddo abbhuggato yadi vā no tathā, yadi vā so bhavaṃ Gotamo tādiso yadi vā na tādiso ti?'

'Āgatāni kho tāta Ambattha ambhākaṃ mantesu dvatimsa mahāpurisa-lakkhaṇāni yehi samannāgatassa mahāpurisassa dve gatiyo bhavanti anaññā. Sace agāraṃ ajjhāvasati rājā hoti cakkavatti dhammiko dhamma-rājā cāturanto vijitāvī janapadatthāvariappatto satta-ratana-sam-

<sup>1</sup> S<sup>od</sup> mānava, so throughout.

<sup>2</sup> B<sup>p</sup> sakkhara-pabhedānaṃ.

<sup>3</sup> MSS. frequently bhagavantam.

annāgato. Tass' imāni satta ratanāni bhavanti : seyya-thīdam cakka-ratanam hatthi-ratanam assa-ratanam maṇi-ratanam itthi-ratanam gahapati-ratanam pariṇāyaka-ratanam eva sattamam. Paro sahaṣṣam kho pan' assa puttā bhavanti sūrā viraṅga-rūpā parasenappamaddanā. So imaṃ pathaviṃ sāgara-pariyantaṃ adaṇḍena asatthena dhammena abhivijjiya ajjhāvasati. Sace kho pana agārasmā anagāriyaṃ pabbajati araham hoti sammā-sambuddho loke vivattacchaddo. Aham kho pana tāta Ambaṭṭha-mantānam dātā, tvaṃ mantānam paṭiggahetā ti.'

6. 'Evaṃ bho ti' kho Ambaṭṭho māṇavo brāhmaṇassa Pokkharasādissa paṭissutvā, utthāy' āsanā brāhmaṇam Pokkharasādiṃ abhivādetvā padakkhiṇam katvā vaḷavā-ratham āruya sambahulehi māṇavakehi saddhiṃ yena Iechānaṅkala-vana-saṇḍo tena pāyāsi. Yavatikā yānassa bhūmi yānena gantvā yānā paccorohitvā pattiko va ārāmaṃ pāvīsi.

7. Tena kho pana samayena sambahulā bhikkhū abbhokase caṅkamanti. Atha kho Ambaṭṭho māṇavo yena te bhikkhū ten' upasaṃkami, upasaṃkamitvā te bhikkhū etad avoca : 'Kahaṃ nu kho bho etarahi so bhavaṃ Gotamo viharati? taṃ hi mayaṃ bhavantaṃ Gotamaṃ dassanāya idh' upasaṃkantā ti.'

8. Atha kho tesam bhikkhūnam etad ahoṣi : 'Ayaṃ kho Ambaṭṭho māṇavo abhiññāta-kolaṇṇo c' eva abhiññātassa ca brāhmaṇassa Pokkharasādissa antevāsī. Agaru kho pana Bhagavato evarūpehi kula-puttehi saddhiṃ kathā-sallāpo hotīti.' Te Ambaṭṭham māṇavaṃ etad avocum : 'Eso Ambaṭṭha vihāro saṃvuta-dvāro, tena appa-saddo upasaṃkamitvā ataramāno ālindaṃ pavisitvā ukkāsivā aggalaṃ ākoṭehi. Vivarissati te Bhagavā dvāraṃ ti.'

9. Atha kho Ambaṭṭho māṇavo yena so vihāro saṃvuta-dvāro tena appa-saddo upasaṃkamitvā ataramāno ālindaṃ pavisitvā ukkāsivā aggalaṃ ākoṭesi. Vivari Bhagavā dvāraṃ, pāvīsi Ambaṭṭho māṇavo. Māṇavakā pi pavisitvā Bhagavatā saddhiṃ sammodimsu sammodaniyaṃ katham sārāṇiyaṃ vitisāretvā ekamantaṃ nisidimsu. Ambaṭṭho pana māṇavo caṅkamanto pi nisinnena Bhagavatā

kañci kañci <sup>1</sup> katham sārāṇiyam vītisāreti, t̥hito pi nisinnena Bhagavatā kañci kañci katham sārāṇiyam vītisāreti.

10. Atha kho Bhagavā Ambatthā-māṇavam etad avoca :  
'Evam nu kho te <sup>2</sup> Ambatthā brāhmaṇehi vuddhehi mahalakehi ācariya-pācariyehi saddhim kathā-sallāpo hoti yathayidam <sup>3</sup> caram tiṭṭham nisinnena mayā kañci kañci katham sārāṇiyam vītisāresīti ?'

'No h' idam bho Gotama. Gacchanto vā hi bho Gotama gacchantena brāhmaṇo brāhmaṇena saddhim sallapitum arahati, t̥hito vā hi bho Gotama t̥hitenā brāhmaṇo brāhmaṇena saddhim sallapitum arahati, nisinno vā hi bho Gotama nisinnena brāhmaṇo brāhmaṇena saddhim sallapitum arahati, sayāno vā hi bho Gotama sayānena brāhmaṇo brāhmaṇena saddhim sallapitum arahati. Ye ca kho te bho Gotama muṇḍakā samaṇakā ibbhā <sup>4</sup> kiṇhā <sup>5</sup> bandhupādāpaccā tehi pi me saddhim evam kathā-sallāpo hoti yathariva bhotā Gotamenāti.'

11. 'Atthikavato kho pana te Ambatthā idh' āgamanam ahosi, yāy' eva kho pan' atthāya <sup>7</sup> āgaccheyyātho <sup>7</sup> tam eva attham sādhuṇam manasikareyyātho. <sup>8</sup> Avusitavā yeva kho pana Ambattho māṇavo, vusitavā-māni <sup>9</sup> kim aññatra avusitattā ti.'

12. Atha kho Ambattho māṇavo Bhagavatā avusita <sup>10</sup>-vādena vuccamāno kupito anattamano, <sup>11</sup> Bhagavantam yeva khuṇsento <sup>12</sup> Bhagavantam yeva vambhento <sup>13</sup> Bhagavantam yeva upavadamāno ; 'Samaṇo ca me bho Gotamo pāpiko bhavissatīti' Bhagavantam etad avoca : 'Caṇḍā bho Gotama Sakya-jāti, pharusā bho Gotama Sakya-jāti, lahusā

<sup>1</sup> B<sup>p</sup> here and below kiñci kiñci.

<sup>2</sup> S<sup>cd</sup> omīti kho ; B<sup>p</sup> omīti te. <sup>3</sup> S<sup>c</sup> B<sup>p</sup> yathāyidam.

<sup>4</sup> S<sup>c</sup> imbhā. <sup>5</sup> S<sup>c</sup> kinhā ; B<sup>p</sup> kanhā (see iii. 2. 5).

<sup>7.7</sup> S<sup>cd</sup> āgaccheyyata tame ; S<sup>m</sup> B<sup>p</sup> āgaccheyyātha.

<sup>8</sup> S<sup>c</sup> -eyyātothā ; S<sup>i</sup> -eyyatho ; B<sup>p</sup> -eyyātha. See Ed. Müller, p. 110.

<sup>9</sup> S<sup>cm</sup> vusitavātamāni ; S<sup>m</sup> vusitavātamāni ; B<sup>p</sup> vusitamāni. <sup>10</sup> S<sup>c</sup> repeats. <sup>11</sup> S<sup>c</sup> repeats kup<sup>o</sup> anatt<sup>o</sup>.

<sup>12</sup> B<sup>p</sup> khuṇsanto.

<sup>13</sup> B<sup>p</sup> vambhanto.

bho Gotama Sakya-jāti, rabhasā<sup>1</sup> bho Gotama Sakya-jāti. Ibbhā santā ibbhā samānā na brāhmaṇe sakkaronti na brāhmaṇe garukaronti<sup>2</sup> na brāhmaṇe mānenti na brāhmaṇe pūjenti na brāhmaṇe apacāyanti. Tayidaṃ bho Gotama nacchannaṃ tayidaṃ nappatirūpaṃ yad ime Sakyā ibbhā santā ibbhā samānā na brāhmaṇe sakkaronti na brāhmaṇe garukaronti na brāhmaṇe mānenti na brāhmaṇe pūjenti na brāhmaṇe apacāyantīti.' Iti ha Ambaṭṭho māṇavo idaṃ pathamaṃ Sakkesu ibbha-vādaṃ nipātesi.

13. 'Kim pana te Ambaṭṭha Sakyā aparaddhun ti?'

'Ekaṃ idāhaṃ bho Gotama samayaṃ ācariyassa brāhmaṇassa Pokkharasātissa kenacid eva karaṇīyena Kapila-vatthum agamāsim,<sup>3</sup> yena Sakkānaṃ santhāgāraṃ<sup>4</sup> ten' upasaṃkamim. Tena kho pana samayaṃ sambahulā Sakyā c' eva Sakyā-kumārā ca santhāgāre uccesu āsanesu nisinnā honti aññamaññaṃ aṅguli-patodakena<sup>5</sup> sañjagghantā saṃkīlantā, aññadatthu mamaṃ yeva maññe va anojagghantā,<sup>6</sup> na maṃ koci āsanena pi nimantesi. Tayidaṃ bho Gotama nacchannaṃ tayidaṃ nappatirūpaṃ yad ime Sakyā ibbhā santā ibbhā samānā na brāhmaṇe sakkaronti na brāhmaṇe garukaronti na brāhmaṇe mānenti na brāhmaṇe pūjenti na brāhmaṇe apacāyantīti.' Iti ha Ambaṭṭho māṇavo idaṃ dutiyaṃ Sakkesu ibbha-vādaṃ nipātesi.

14. 'Laṭukikā<sup>7</sup> pi kho Ambaṭṭha sakunīkā sake kulāvake kāmālāpinī hoti. Sakāṃ kho pan' etaṃ Ambaṭṭha Sakyānaṃ yad idaṃ Kapilavatthum, na arahatī<sup>8</sup> yasmā Ambaṭṭho imāya appamattāya<sup>9</sup> abhisajjitun ti.'

15. 'Cattāro me bho Gotama vaṇṇā, khattiyā brāhmaṇā vessā suddā. Imesaṃ hi bho Gotama cattunnaṃ vaṇṇānaṃ tayo vaṇṇā khattiyā ca vessā ca suddā ca aññadatthu brāhmaṇass' eva paricārakā sampajjanti. Tayidaṃ bho

<sup>1</sup> S<sup>ct</sup> rahasā; B<sup>p</sup> bhassā.

<sup>2</sup> B<sup>p</sup> garuṃkaronti twice.

<sup>3</sup> B<sup>p</sup> agamāsi.

<sup>4</sup> B<sup>p</sup> sandhāgāraṃ.

<sup>5</sup> B<sup>p</sup> patodakehi.

<sup>6</sup> B<sup>p</sup> anujagghantā.

<sup>7</sup> S<sup>t</sup> laṭukikā; B<sup>p</sup> letukikā; S<sup>c</sup> laṭukālikā.

<sup>8</sup> S<sup>om</sup> B<sup>p</sup> arahatā.

<sup>9</sup> S<sup>ct</sup> appattāya.

Gotama nacchannāṃ tayidaṃ nappatirūpaṃ yad ime Sakyā ibbhā santā ibbhā samānā na brāhmaṇe sakkaronti na brāhmaṇe garukaronti na brāhmaṇe mānenti na brāhmaṇe pūjenti na brāhmaṇe apacāyanti. Iti ha Ambaṭṭho māṇavo idaṃ tatiyaṃ Sakkesu ibbha-vādaṃ nipātesi,

16. Atha kho Bhagavato etad ahoṣi: 'Atibālhaṃ kho ayaṃ Ambaṭṭho māṇavo Sakkesu<sup>1</sup> ibbha-vādena nimmadeti.<sup>2</sup> Yan nūnāhaṃ gottaṃ puccheyyaṃ ti.' Atha kho Bhagavā Ambaṭṭhaṃ māṇavaṃ etad avoca: 'Kathaṃ-gotto 'si Ambaṭṭhāti?'

'Kaṇhāyano 'haṃ asmi bho Gotamāti.'

'Porāṇaṃ kho pana te Ambaṭṭha mātāpettikaṃ nāma-gottaṃ anussarato<sup>3</sup> ayya-puttā Sakyā bhavanti, dāsi-putto tvam asi Sakyānaṃ. Sakyā kho pan' Ambaṭṭha rājānaṃ Okkākaṃ pitāmahaṃ dahanti.<sup>4</sup> Bhūta-pubbaṃ Ambaṭṭha rājā Okkāko yā sā mahesī piyā manāpā tassā puttassa rajjaṃ parināmetukāmo jeṭṭha-kumāre raṭṭhasmā pabbājesi, Okkākaṃ<sup>5</sup> Karandū<sup>6</sup> Hatthinīyaṃ<sup>7</sup> Sīnipuraṃ.<sup>8</sup> Te raṭṭhasmā pabbājita yattha Himavanta-passe pokkharaniyā tīre mahā sāka-saṇḍo<sup>9</sup> tattha vāsaṃ kappesaṃ. Te jāti-sambheda-bhayā sakāhi bhaginihi saddhiṃ samvāsaṃ kappesaṃ.

'Atha kho Ambaṭṭha rājā Okkāko amacce pārisajje āmantesi: "Kahaṃ nu kho bho etarahi kumārā sammantīti?"

"Atthi deva Himavanta-passe pokkharaniyā tīre mahā sāka-saṇḍo<sup>9</sup> tatth' etarahi kumārā sammanti. Te jāti-sambheda-bhayā sakāhi bhaginihi saddhiṃ samvāsaṃ kappentīti."

'Atha kho Ambaṭṭha rājā Okkāko udānaṃ udānesi:

<sup>1</sup> B<sup>p</sup> Sakyesu.

<sup>2</sup> S<sup>cm</sup> nimmadeti; B<sup>p</sup> nimpādeti nipātesi.

<sup>3</sup> S<sup>ct</sup> assarato; B<sup>p</sup> anussārato. <sup>4</sup> SS dissanti.

<sup>5</sup> B<sup>p</sup> Ukkāmaṃ. <sup>6</sup> B<sup>p</sup> Karakandaṃ.

<sup>7</sup> S<sup>o</sup> Hatthinisiyāsīnipuraṃ; S<sup>m</sup> Hatthinīyāsīnipuraṃ;  
S<sup>dt</sup> Hatthinīyāsīnipuraṃ; B<sup>p</sup> Hatthinikāsīnisūraṃ.

<sup>9</sup> B<sup>p</sup> sāka-saṇḍo (twice).



"Sakyā vata bho kumārā, parama-sakyā vata bho kumārā ti."

'Tadagge kho pana <sup>1</sup> Ambaṭṭha Sakyā paññāyanti. So va Sakyānam <sup>2</sup> pubba-puriso. Rañño kho pana Ambaṭṭha Okkākassa Disā nāma <sup>3</sup> dāsi ahosi. Sā kaṇham <sup>4</sup> janesi. Jāto Kaṇho paccābhāsi <sup>5</sup>: "Dhopena <sup>6</sup> mam-amma, nahā-petha mam amma, imasmā mam amma asucismā parimocetha, <sup>7</sup> atthāya vo bhavissāmīti." Yathā kho pana Ambaṭṭha etarahi manussā pisāce <sup>8</sup> pisācā ti sañjānanti, evam eva kho Ambaṭṭha tena samayena manussā pisāce pi <sup>9</sup> Kaṇhā ti sañjānanti. Te evam āhaṃsu: "Ayaṃ sañjāto <sup>10</sup> paccābhāsi. <sup>11</sup> Kaṇho jāto pisāco jāto ti." Tadagge <sup>12</sup> kho pana Ambaṭṭha Kaṇhāyanā paññāyanti. So ca Kaṇhāyanānam pubba-puriso. Iti kho te Ambaṭṭha porāṇam mātāpettikam nāma-gottam anussarato ayya-puttā Sakyā bhavanti, dāsi-putto tvam asi Sakyānan ti.'

17. Evaṃ vutte te <sup>13</sup> māṇavakā Bhagavantam etadavocum: 'Mā bhavam Gotama Ambaṭṭham māṇavam atibālham dāsi-putta-vādena nimmādesi, sujāto ca bho Gotama Ambaṭṭho māṇavo, kula-putto ca Ambaṭṭho māṇavo, bahusutoca Ambaṭṭho māṇavo, kalyāṇa-vākkaraṇo <sup>14</sup> ca Ambaṭṭho māṇavo, paṇḍito ca Ambaṭṭho māṇavo, pahoti ca Ambaṭṭho māṇavo bhotā <sup>15</sup> Gotamena saddhim asmim vacane patimantetun <sup>16</sup> ti.'

18. Atha kho Bhagavā te māṇavake etad avoca: 'Sace kho tumhākam māṇavakā <sup>17</sup> evaṃ hoti, "Dujjāto ca Ambaṭṭho māṇavo, akula <sup>18</sup>-putto ca Ambaṭṭho māṇavo, appas-

<sup>1</sup> S<sup>d</sup> B<sup>p</sup> pan' (*always*). <sup>2</sup> B<sup>p</sup> so ca nesam (*as in Sum.*).

<sup>3</sup> S<sup>c</sup> S<sup>cm</sup> nāmasā.

<sup>4</sup> B<sup>p</sup> adds nāma.

<sup>5</sup> S<sup>c</sup> paccābhāsi; B<sup>p</sup> paccākāsi.

<sup>6</sup> S<sup>d</sup> posetha; B<sup>p</sup> dhovatha.

<sup>7</sup> S<sup>t</sup> parimoca.

<sup>8</sup> S<sup>d</sup> B<sup>p</sup> pisāce disvā.

<sup>9</sup> B<sup>p</sup> omits pi.

<sup>10</sup> B<sup>p</sup> jāto.

<sup>11</sup> S<sup>c</sup> paccābhāsi; B<sup>p</sup> paccākāsi.

<sup>12</sup> S<sup>c</sup> etadagge.

<sup>13</sup> B<sup>p</sup> S<sup>c</sup> omits te.

<sup>14</sup> B<sup>p</sup> vakkaraṇo here and below.

<sup>15</sup> S<sup>cm</sup> B<sup>p</sup> bho; S<sup>d</sup> go (*but see § 19*).

<sup>16</sup> B<sup>p</sup> paṭi- (*twice*).

<sup>17</sup> B<sup>p</sup> māṇavakānam.

<sup>18</sup> S<sup>d</sup> B<sup>p</sup> akusala.

suto ca Ambaṭṭho māṇavo, akalyāṇa-vākkaraṇo ca Ambaṭṭho māṇavo, duppañño ca Ambaṭṭho māṇavo, na ca pahoti Ambaṭṭho māṇavo samaṇena Gotamena saddhim asmim vacane patimantetun ti," tiṭṭhatu Ambaṭṭho māṇavo, tumhe mayā saddhim asmim vacane mantavho.<sup>1</sup> Sace pana tumhākaṃ māṇavakā<sup>2</sup> evaṃ hoti: "Sujāto ca Ambaṭṭho māṇavo, kula-putto ca Ambaṭṭho māṇavo, bahussuto ca Ambaṭṭho māṇavo, kalyāṇa-vākkaraṇo ca Ambaṭṭho māṇavo, paṇḍito ca Ambaṭṭho māṇavo, pahoti ca Ambaṭṭho māṇavo samaṇena Gotamena saddhim vacane patimantetunt ti," tiṭṭhatha<sup>3</sup> tumhe, Ambaṭṭho māṇavo mayā saddhim mantetūti.<sup>4</sup>

19. 'Sujāto ca bho Gotama Ambaṭṭho māṇavo, kula-putto ca Ambaṭṭho māṇavo, bahussuto ca Ambaṭṭho māṇavo, kalyāṇa-vākkaraṇo ca Ambaṭṭho māṇavo, paṇḍito ca Ambaṭṭho māṇavo, pahoti ca Ambaṭṭho māṇavo samaṇena<sup>5</sup> Gotamena saddhim asmim vacane patimantetunt. Tunhi mayam bhavissāma. Ambaṭṭho māṇavo bhotā<sup>6</sup> Gotamena saddhim asmim vacane patimantetūti.'

20. Atha kho Bhagavā Ambaṭṭham māṇavam etad avoca: 'Ayaṃ kho pana te Ambaṭṭha sahadhammiko pañño āgacchati, akāma vyākātabbo. Sace na<sup>7</sup> vyākari-sasi aññena vā aññaṃ paṭicarissasi, tunhi vā bhavissasi, pakkamissasi vā, etth' eva te sattadhā<sup>8</sup> muddhā phalissati. Tam kim maññasi Ambaṭṭha? Kin ti te sutam brāhmaṇānam vuddhānam mahallakānaṃ ācariya-pācariyānaṃ bhāsamanānaṃ, kuto pabbutikā Kaṇhāyanā, ko ca Kaṇhāyanānam pubba-puriso ti?'

Evaṃ vutte Ambaṭṭho māṇavo tunhi ahosi. Dutiyam pi kho Bhagavā Ambaṭṭham māṇavam etad avoca: 'Tam kim maññasi Ambaṭṭha? Kin ti te sutam brāhmaṇānam vuddhānam mahallakānaṃ . . . pe . . . ko ca Kaṇhāya-

<sup>1,4</sup> S<sup>cm</sup> mantabbo S<sup>t</sup> mantabhe, and omit asmim vacane; S<sup>d</sup> mantamho (see iv. 18).

<sup>2</sup> B<sup>p</sup> māṇavakānaṃ.

<sup>3</sup> S<sup>c</sup> tiṭṭhapetha.

<sup>4</sup> B<sup>p</sup> patimantetūti.

<sup>5</sup> B<sup>p</sup> bhōtā.

<sup>6</sup> S<sup>c</sup> bho (as before, § 17).

<sup>7</sup> S<sup>c</sup> pana; B<sup>p</sup> tvam na.

<sup>8</sup> S<sup>d</sup> B<sup>p</sup> omit te s<sup>c</sup>.

nānam pubba-puriso ti?' Dutiyam pi kho Ambaṭṭho mānava tuṇhi ahoṣi.

Atha kho Bhagavā Ambaṭṭham mānavam etad avoca: 'Vyākaroḥi idāni Ambaṭṭha, na dāni te tuṇhi-bhāvassa kālo. Yo kho Ambaṭṭha Tathāgatena yāva tatiyakam<sup>1</sup> saha-dhammikam pañham puṭṭho na vyākaroṭi, etth' ev' assa sattadhā muddhā phalissatīti.'

21. Tena kho pana samayena vajirapānī yakkho mahan-tam ayo-kūṭam ādāya ādittam sampajjalitam sajotibhūtam Ambaṭṭhassa mānavassa upari vehesaṭṭhito<sup>2</sup> hoti: 'Sacā-yam Ambaṭṭho mānava Bhagavatā yāva tatiyakam saha-dhammikam pañham puṭṭho na vyākariṣṣati etth' ev' assa sattadhā muddham phālessāmīti.' Tam kho pana vajira-pāṇim yakkham Bhagavā c'eva passati Ambaṭṭho ca mānava. Atha kho Ambaṭṭho mānava tam disvā bhūto samviggo loma-haṭṭha-jāto Bhagavantam yeva tānam gavesi Bhagavantam yeva leṇam gavesi Bhagavantam yeva saraṇam gavesi upanisiditvā Bhagavantam etad avoca: 'Kiṃ etaṃ bhavam Gotamo āha? Puna bhavam Gotamo brūmetūti.'<sup>3</sup>

'Tam kiṃ maññasi Ambaṭṭha? Kiṃ ti te sutam brāhmaṇānam vuddhānam mahallakānam ācariya-pācariyaṇam bhāsamaṇānam, kuto-pabhutikā Kaṇhāyanā, ko ca Kaṇhāyanānam pubba-puriso ti?'

'Evam eva me<sup>4</sup> bho Gotama sutam yath' eva bhavam<sup>5</sup> Gotamo āha, tato-pabhutikā Kaṇhāyanā, so ca Kaṇhāyanānam pubba-puriso ti.'

22. Evam vutte mānavakā unnādino uccā-saddā mahā-saddā ahesum: 'Dujjāto kira bho Ambaṭṭho mānava, akula-putto kira bho Ambaṭṭho mānava, dāsi-putto kira bho Ambaṭṭho mānava Sakyānam, ayya-puttā kira bho Ambaṭṭhassa mānavassa Sakyā bhavanti. Dhamma-vādim yeva kira mayam samaṇam Gotamam apasādetabbam<sup>6</sup> amaññimhāti.'

23. Atha kho Bhagavato etad ahoṣi: 'Atibālham kho

<sup>1</sup> B<sup>p</sup> tatiyam (twice).

<sup>2</sup> B<sup>p</sup> vehāse dbito.

<sup>3</sup> B<sup>p</sup> bravitu ti.

<sup>4</sup> S<sup>at</sup> B<sup>p</sup> omit me.

<sup>5</sup> S<sup>cm</sup> bho.

<sup>6</sup> B<sup>p</sup> apasāretabbam.

ime māṇavakā Ambaṭṭhaṃ māṇavaṃ dāsi-putta-vādena nimṃdārenti, yaṃ nūnāhaṃ parimoceyyaṃ ti.' Atha kho Bhagavā te māṇavake etaḍ avoca : ' Mā kho tumhe māṇavakā Ambaṭṭhaṃ māṇavaṃ atibālhaṃ dāsi-putta-vādena nimṃdetha. Uḷāro so Kaṇho isi<sup>1</sup> ahoṣi. So dakkhiṇaṃ janapadaṃ gantvā, brahme manta adhiyitvā rājānaṃ Okkākaṃ<sup>2</sup> upasaṃkamitvā Khuddarūpiṃ<sup>3</sup> dhītaraṃ yāci. Tassa rājā Okkāko "ko neva re m'ayaṃ<sup>4</sup> dāsi-putto samāno Khuddarūpiṃ dhītaraṃ yācatīti" kupito anattamaṇo khurappaṃ sannayhi.<sup>5</sup> So taṃ khurappaṃ n'eva asakkihi muñcituṃ no paṭisaṃharituṃ. Atha kho māṇavakā amaccā pārisajjā Kaṇhaṃ isiṃ upasaṃkamitvā etaḍ avocaṃ :

"Soṭṭhi bhadante hotu rañño, soṭṭhi bhadante hotu rañño ti."

"Soṭṭhi bhavissati rañño api ca rājā yadi adho khurappaṃ muñcissati, yāvataṃ rañño vijitaṃ ettāvatā paṭhavim udriyissatīti."

"Soṭṭhi bhadante hotu rañño, soṭṭhi janapadassatīti."

"Soṭṭhi bhavissati rañño soṭṭhi janapadassa, api ca rājā yadi uddhaṃ khurappaṃ muñcissati, yāvataṃ rañño vijitaṃ ettāvatā satta vassāni devo na vassissatīti."

"Soṭṭhi bhadante hotu rañño, soṭṭhi janapadassa, devo ca vassatīti."

"Soṭṭhi bhavissati rañño, soṭṭhi janapadassa, devo ca vassissati, api ca rājā jeṭṭha-kumāre khurappaṃ paṭiṭṭhāpetu, soṭṭhi kumāro palloma bhavissatīti."

'Atha kho māṇavakā amaccā Okkākaṃ ārocesuṃ : "Okkāko jeṭṭha-kumāre khurappaṃ paṭiṭṭhāpetu, soṭṭhi kumāro palloma bhavissatīti." Atha kho rājā Okkāko jeṭṭha-kumāre khurappaṃ paṭiṭṭhāpesi, soṭṭhi kumāro palloma sambhavi. Atha kho tassa rājā Okkāko bhito<sup>6</sup> brahma-

<sup>1</sup> S<sup>o</sup> itthi.

<sup>2</sup> B<sup>p</sup> adds upasaṃkamī.

<sup>3</sup> S<sup>o</sup> the third time Muddarūpiṃ ; S<sup>d</sup> thrice Muddarūpaṃ ; B<sup>p</sup> thrice Maddarupi.

<sup>4</sup> B<sup>p</sup> ko nevaṃ re ayaṃ ; S<sup>d</sup> mayhaṃ.

<sup>5</sup> S<sup>d</sup> sannayhi ; S<sup>1</sup> B<sup>p</sup> sannahi.

<sup>6</sup> B<sup>p</sup> adds samviggo loma-hāttha-jāto.

daṇḍena tājīto Khuddarūpim dhītaraṃ adāsi. Mā kho tumhe māṇavakā Ambaṭṭhaṃ māṇavaṃ atibālhaṃ dāsi-putta-vādena nimmādettha. Uḷāro so Kaṇho isi ahoṣīti.'

24. Atha kho Bhagavā Ambaṭṭhaṃ māṇavaṃ āmantesi: 'Taṃ kim maññasi Ambaṭṭha? Idha khattiya-kumāro brāhmaṇa-kaññāya saddhim saṃvāsam kappeyya. Tesam saṃvāsam anvāya putto jāyetha. Yo so khattiya-kumārena brāhmaṇa-kaññāya putto uppanno api nu so labhetha brāhmaṇesu āsanam vā udakam vā ti?'

'Labetha bho Gotama.'

'Api nu naṃ brāhmaṇā bhojeyyum saddhe vā thālipake vā yaññe vā pāhune vā ti?'

'Bhojeyyum bho Gotama.'

'Api nu naṃ brāhmaṇā mante vāceyyum vā no vā ti?'

'Vāceyyum bho Gotama.'

'Api nu' ssa itthīsu āvaṭam vā assa anāvaṭam vā ti?'

'Anāvaṭam hi' ssa bho Gotama.'

'Api nu naṃ khattiyā khattiyābhisekena abhisiñceyyun ti?'

'No h'etaṃ<sup>2</sup> bho Gotama.'

'Taṃ kissa hetu?'

'Mātito hi bho Gotama anuppanno<sup>3</sup> ti.'

25. 'Taṃ kim maññasi Ambaṭṭha? Idha brāhmaṇa-kumāro khattiya-kaññāya saddhim saṃvāsam kappeyya. Tesam saṃvāsam anvāya putto jāyetha. Yo so brāhmaṇa-kumārena khattiya-kaññāya putto uppanno api nu so labhetha brāhmaṇesu āsanam vā udakam vā ti?'

'Labhetha bho Gotama.'

'Api nu naṃ brāhmaṇā bhojeyyum saddhe vā thālipake vā yaññe vā pāhune vā ti?'

'Bhojeyyum bho Gotama.'

'Api nu naṃ brāhmaṇā mante vāceyyum vā no vā ti?'

'Vāceyyum bho Gotama.'

<sup>1</sup> B<sup>p</sup> vā ti n' evāti. (but see § 27).

<sup>2</sup> B<sup>p</sup> no hi, and below no h' idam.

<sup>3</sup> S<sup>dm</sup> anuppannā; B<sup>p</sup> anupasampanno (here and in § 25).



'Api nu 'ssa itthīsu āvaṭaṃ vā assa anāvaṭaṃ vā ti?'  
'Anāvaṭaṃ hi 'ssa bho Gotama.'

'Api nu khattiyā khattiyābhisekena abhisīñceyyunti?'

'No h' etaṃ bho Gotama.'

'Taṃ kissa hetu?'

'Pitito hi bho Gotama anuppanno ti.'

26. 'Iti kho Ambaṭṭha itthiyā vā<sup>1</sup> itthiṃ karitvā purisena vā purisaṃ karitvā khattiyā va seṭṭhā hīnā brāhmaṇā. Taṃ kim maññasi Ambaṭṭha? Idha brāhmaṇā brāhmaṇaṃ kismicid<sup>2</sup> eva pakaraṇe khura-muṇḍaṃ karitvā assa-putena<sup>3</sup> vadhitvā raṭṭhā vā nagarā vā pabbājeyyuṃ. Api nu so labhetha brāhmaṇesu āsanaṃ vā udakaṃ vā ti?'

'No h'idam bho Gotama.'

'Api nu naṃ brāhmaṇā bhojeyyuṃ saddhe vā thālipāke vā yaññe vā pāhūne vā ti?'

'No h'idam bho Gotama.'

'Api nu naṃ brāhmaṇā mante vāceyyuṃ vā no vā ti?'

'No h'idam bho Gotama.'

'Api nu 'ssa itthīsu āvaṭaṃ vā assa anāvaṭaṃ vā ti?'

'Āvaṭaṃ hi 'ssa bho Gotama.'

27. 'Taṃ kim maññasi Ambaṭṭha? Idha khattiyā khattiyaṃ kismicid eva pakaraṇe khura-muṇḍaṃ karitvā assa-putena vadhitvā raṭṭhā vā nagarā vā pabbājeyyuṃ. Api nu so labetha brāhmaṇesu āsanaṃ vā udakaṃ vā ti?'

'Labetha bho Gotama.'

'Api nu naṃ brāhmaṇā bhojeyyuṃ saddhe vā thālipāke vā yaññe vā pāhūne vā ti?'

'Bhojeyyuṃ bho Gotama.'

'Api nu naṃ brāhmaṇā mante vāceyyuṃ vā no vā ti?'

'Vāceyyuṃ bho Gotama.'

'Api nu 'ssa itthīsu āvaṭaṃ vā assa anāvaṭaṃ vā ti?'

'Anāvaṭaṃ hi 'ssa bho Gotama.'

'Ettāvatā kho Ambaṭṭha khattiyo parama-nihīnataṃ

<sup>1</sup> SS omit vā.

<sup>2</sup> S<sup>1</sup> kismiñcid; S<sup>com</sup> kismicid (and so each in § 27).

<sup>3</sup> See A. iv. 242. 3.

patto hoti yad eva naṃ khattiyā khura-muṇḍaṃ karitvā assa-putena vadhitvā raṭṭhā vā nagarā vā pabbājenti. Iti kho Ambaṭṭha yadā pi khattiyo parama-nihīna-taṃ patto hoti tadā pi khattiyā va seṭṭhā hīnā brāhmaṇā.

28. 'Brahmunā pi esā Ambaṭṭha Saṇaṃ-kumāreṇa<sup>1</sup> gāthā bhāsītā:

Khattiyo seṭṭho jane tasmim ye<sup>2</sup> gotta-paṭisārino.

Vijjācaraṇa-sampanno so seṭṭho deva-mānuse ti.

Sā kho paṇ' esā Ambaṭṭha brahmunā Saṇaṃ-kumāreṇa gāthā sugītā na duggītā subhāsītā na dubbhāsītā attha-saṃhitā na<sup>3</sup> anatta-saṃhitā anumatā mayā pi.<sup>4</sup> Aham pi Ambaṭṭha evaṃ vadāmi:

Khattiyo seṭṭho janetasmim ye<sup>5</sup> gotta-paṭisārino

Vijjācaraṇa-sampanno so seṭṭho deva-mānuse ti.'

Bhāṇavāraṃ Paṭhamam.

2. 1. 'Katamaṃ pana taṃ bho Gotama caraṇam, kata-mā<sup>6</sup> sā vijjā ti?'

'Na kho Ambaṭṭha anuttarāya vijjā-caraṇa-sampadāya jāti-vādo vā vuccati, gotta-vādo vā vuccati, māna-vādo vā<sup>7</sup> vuccati: "Arahasi vā maṃ tvam na vā maṃ tvam arahasīti." Yattha kho Ambaṭṭha āvāho vā hoti vivāho vā hoti āvāha-vivāho vā hoti etth' etaṃ vuccati jāti-vādo iti pi, gotta-vādo iti pi, māna-vādo iti pi: "Arahasi vā maṃ tvam na vā maṃ tvam arahasīti." Ye hi keci Ambaṭṭha jāti-vāda-vinibandhā vā gotta-vāda-vinibandhā vā māna-vāda-vinibandhā vā āvāha-vivāha-vinibandhā vā, arakā te anuttarāya vijjā-caraṇa-sampadāya. Pahāya kho Ambaṭṭha jāti-vāda-vinibandhañ ca gotta-vāda-vinibandhañ ca māna-vāda-vinibandhañ ca āvāha-vivāha-

<sup>1</sup> B<sup>p</sup> Sena.

<sup>2</sup> S<sup>c</sup> yo.

<sup>3</sup> S<sup>d</sup> no.

<sup>4</sup> B<sup>p</sup> omits pi. This § 28 recurs so far at M. I. 358, and the verse at S. vi. 2. 1; xxi. 11.

<sup>5</sup> S<sup>c</sup> yo.

<sup>6</sup> B<sup>p</sup> adds ca pana (see § ii. 2). <sup>7</sup> S<sup>m</sup> omit these vā's.

vinibandhañ ca anuttarāya vijjā-carāṇa-sampadāya sacchikiriya hotīti.'

2. 'Katamaṃ pana taṃ bho Gotama carāṇaṃ, katamā<sup>1</sup> sā vijjā ti?'

'Idha Ambaṭṭha Tathāgato loke uppajjati arahamaṃ sammasambuddho . . . pe . . . [yathā Sāmaññaphalaṃ evaṃ vitthāretabbam] . . . evaṃ kho Ambaṭṭha bhikkhu sīla-sampanno hoti.'<sup>2</sup>

' . . . pe<sup>3</sup> . . . paṭhamajjhānaṃ upasampajja viharati. Idam pi 'ssa hoti carāṇasmim.'<sup>4</sup> . . . pe<sup>5</sup> . . . catutthajjhānaṃ upasampajja viharati. Idam pi 'ssa hoti carāṇasmim. Idam kho taṃ Ambaṭṭha carāṇaṃ.

' . . . pe<sup>6</sup> . . . ñāṇa-dassanāya cittaṃ abhinīharati abhininnāmeti . . . pe<sup>7</sup> . . . Idam pi 'ssa hoti vijjāya . . . pe<sup>8</sup> . . . nāpamaṃ itthattāyāti pajānāti. Idam pi 'ssa hoti vijjāya. Ayaṃ kho sā Ambaṭṭha vijjā.

'Ayaṃ vuccati Ambaṭṭha bhikkhu<sup>9</sup> vijjā-sampanno iti pi carāṇa-sampanno iti pi vijjā-carāṇa-sampanno iti pi.<sup>9</sup> Imāya ca Ambaṭṭha<sup>10</sup> vijjā-carāṇa-sampadāya aññā vijjā-sampadā carāṇa-sampadā uttaritarā vā paṇītatarā vā n'atthi.

3. 'Imāya kho Ambaṭṭha anuttarāya vijjā-carāṇa-

<sup>1</sup> B<sup>p</sup> adds ca (see last §).

<sup>2</sup> D. ii. 40-68.

<sup>3</sup> D. ii. 64-75, but possibly only the passage at D. ii. 75 beginning so vivicc' eva is meant.

<sup>4</sup> S<sup>4</sup> silasmim (but see Sum.).

<sup>5</sup> D. ii. 77-81, but possibly only the description of the Jhānas in the first lines of D. ii. 77, 79, 81, is to be repeated here.

<sup>6</sup> Only S<sup>m</sup> has this pe.

<sup>7</sup> D. ii. 83.

<sup>8</sup> D. ii. 84-98, but possibly only §§ 85, 87, 89, 91, 93, 95, 97.

<sup>9,9</sup> SS vijjā-carāṇa-sampanno iti pi carāṇa-sampanno iti pi.

<sup>10</sup> B<sup>p</sup> vijjā-sampadāya ca carāṇa-sampadāya ca aññā vijjā-sampadā ca carāṇa-sampadā ca. It is this imitation of the closing phrase of D. ii. 98 which makes us think that the whole of D. ii. 40-98 is meant to be repeated here with the necessary changes.

sampadāya cattāri apāya-mukhāni bhavanti. Katamāni cattāri? Idha Ambatṭha ekacco samaṇo vā brāhmaṇo vā imaṃ yeva anuttaraṃ vijjā-carāṇa-sampadaṃ anabhisambhūṇamāno khāri-vividham<sup>1</sup> ādāya araṇṇhe vanam<sup>2</sup> ajjhogāhati<sup>3</sup> "pavatta-phala-bhojano bhavissamīti." So aññadatthu vijjā-carāṇa-sampannass' eva paricārako<sup>4</sup> sampajjati. Imāya kho Ambatṭha anuttarāya vijjā-carāṇa-sampadāya idaṃ pathamaṃ apāya-mukhaṃ bhavati.

'Puna ca paraṃ Ambatṭha idh' ekacco samaṇo vā brāhmaṇo vā imaṃ ca anuttaraṃ vijjā-carāṇa-sampadaṃ anabhisambhūṇamāno, pavattaphala-bhojanataṃ ca anabhisambhūṇamāno, kuddāla-pitakam<sup>5</sup> ādāya araṇṇhe vanam<sup>6</sup> ajjhogāhati "kandamūlaphala-bhojano bhavissamīti." So aññadatthu vijjā-carāṇa-sampannass' eva paricārako<sup>7</sup> sampajjati. Imāya kho Ambatṭha anuttarāya vijjā-carāṇa-sampadāya idaṃ dutiyaṃ apāya-mukhaṃ bhavati.

'Puna ca paraṃ Ambatṭha idh' ekacco samaṇo vā brāhmaṇo vā imaṃ c' eva anuttaraṃ vijjā-carāṇa-sampadaṃ anabhisambhūṇamāno, pavattaphala-bhojanataṃ ca anabhisambhūṇamāno, kandamūlaphala-bhojanataṃ ca anabhisambhūṇamāno, gāma-sāmantam vā nigama-sāmantam vā agyāgāraṃ karitvā aggim paricaranto acchati. So aññadatthu vijjā-carāṇa-sampannass' eva paricārako sampajjati. Imāya kho Ambatṭha anuttarāya vijjā-carāṇa-sampadāya idaṃ tatiyaṃ apāya-mukhaṃ bhavati.

'Puna ca paraṃ Ambatṭha idh' ekacco samaṇo vā brāhmaṇo vā imaṃ c' eva anuttaraṃ vijjā-carāṇa-sampadaṃ anabhisambhūṇamāno, pavattaphala-bhojanataṃ ca anabhisambhūṇamāno, kandamūlaphala-bhojanataṃ ca anabhisambhūṇamāno, aggi-paricariyaṃ ca anabhisambhūṇamāno,

<sup>1</sup> S° khātam vividham ; B° kharividham.

<sup>2</sup> B° araṇṇāyatanam (but see below).

<sup>3</sup> So all MSS. twice (see § 4). \* S° parivār° (throughout).

<sup>5</sup> S° kuddāla-pitakam.

<sup>6</sup> B° āraṇṇavanam (and so always afterwards).

<sup>7</sup> S° parivār°.

cātummahāpathe catudvāram<sup>1</sup> agāram<sup>1</sup> karitvā acchati :  
 “Yo imāhi catuhi disāhi āgamissati samaṇo vā brāhmaṇo  
 va tam ahaṃ yathā sattim<sup>2</sup> yathā balaṃ<sup>3</sup> paṭipūjes-  
 sāmīti.” So aññadatthu vijjā-carāṇa-sampannass<sup>4</sup> eva  
 paricārako sampajjati. Imāya kho Ambatṭha anuttarāya  
 vijjā-carāṇa-sampadāya idaṃ catuttham apāya-mukhaṃ  
 bhavati.

‘Imāya kho Ambatṭha anuttarāya vijjā-carāṇa-sam-  
 padāya imāni cattari apāya-mukhāni bhavanti.

4. ‘Taṃ kim maññasi Ambatṭha? Api nu tvam imāya  
 anuttarāya vijjā-carāṇa-sampadāya sandissasi sācariyako  
 ti?’

‘No h’ idaṃ bho Gotama. Ko cāhaṃ bho Gotama sā-  
 cariyako, kā ca anuttarā vijjā-carāṇa-sampadā? Āra-  
 ko ‘haṃ<sup>5</sup> bho Gotama anuttarāya vijjā-carāṇa-sampadāya  
 sācariyako ti.’

‘Taṃ kim maññasi Ambatṭha? Api nu tvam imaṃ c’  
 eva anuttaram vijjā-carāṇa-sampadam anabhisambhuṇa-  
 māno khāri-vividham ādāya<sup>6</sup> araṇṇe vanam ajjhogāhasi<sup>6</sup>  
 “sācariyako pavatta-phala-bhojano bhavissāmīti?”’

‘No h’ idaṃ bho Gotama.’

‘Taṃ kim maññasi Ambatṭha? Api nu tvam imaṃ c’  
 eva anuttaram vijjā-carāṇa-sampadam anabhisambhuṇa-  
 māno pavattaphala-bhojanataṃ ca anabhisambhuṇa-  
 mādāla - pitakam ādāya araṇṇe vanam ajjhogāhasi<sup>6</sup>  
 “sācariyako kandamūlaphala-bhojano bhavissāmīti.”’

‘No h’ idaṃ bho Gotama.’

‘Taṃ kim maññasi Ambatṭha? Api nu tvam imaṃ  
 c’ eva anuttaram vijjā-carāṇa-sampadam anabhisambhuṇa-  
 māno, pavattaphala-bhojanataṃ ca anabhisambhuṇa-  
 māno, kandamūlaphala-bhojanataṃ ca anabhisambhuṇa-  
 māno, gāma-sāmantam vā nigama-sāmantam vā  
 agyāgāram karitvā aggim paricaranto acchasi sācariyako  
 ti?’

<sup>1</sup> B<sup>p</sup> agyāgāram ; S<sup>d</sup> āgāram (here and below).

<sup>2</sup> B<sup>p</sup> satthim. <sup>3</sup> B<sup>p</sup> phalam. <sup>4</sup> B<sup>p</sup> ārakāham.

<sup>5</sup> S<sup>d</sup> khārim vividham ādāya ; B<sup>p</sup> khāri-vidham ādāra.

<sup>6</sup> So all MSS. twice.



'No h'idam bho Gotama.'

'Tam kim maññasi Ambaṭṭha? Api nu tvam imañ c' eva anuttaram vijjā-carāṇa-sampadam anabhisambhuṇamāno, pavattaphala-bhojanatañ ca anabhisambhuṇamāno, kandaṃulaphala-bhojanatañ ca anabhisambhuṇamāno, aggi-paricariyañ ca anabhisambhuṇamāno, cātummahāpathe catudvāram agāram karitvā acchasi sācariyako: "Yo imāhi catuhi disāhi āgamissati samaṇo vā brāhmaṇo vā tam mayam yathā sattim yathā balaṃ paṭipūjessāmāti"?''

'No h'idam bho Gotama.'

5. 'Iti kho Ambaṭṭha imāya c' eva tvam<sup>1</sup> anuttarāya vijjā-carāṇa-sampadāya parihīnako<sup>2</sup> sācariyako, ye c' ime anuttarāya vijjā-carāṇa-sampadāya cattāri apāya-mukhāni bhavanti tato c'asi<sup>3</sup>. parihīno sācariyako, bhāsita kho pana te esā Ambaṭṭha ācariyena brāhmaṇena Pokkharasātina vācā: "Ke ca mundaḥ<sup>4</sup> samaṇakā<sup>5</sup> ibbhā kinhā<sup>6</sup> bandhupadāpaccā, kā ca tevijjānam brāhmaṇānam sākacchā"<sup>7</sup> ti attanā apāyiko<sup>8</sup> pi aparipūramāno. Pass' Ambaṭṭha yāva aparaddhañ ca te idam ācariyassa brāhmaṇassa Pokkharasātissa.

6. 'Brāhmaṇo kho pan' Ambaṭṭha Pokkharasādi rañño Pasenadissa Kosalassa dattikaṃ bhunjati. Tassa rājā Pasenadi Kosalo sammukhī-bhāvaṃ pi na dadāti. Yadā pi tena manteti tiro dussan tena manteti. Yassa kho pan' Ambaṭṭha dhammikaṃ payatam<sup>9</sup> bhikkham patigaṇheyya,<sup>10</sup> katham tassa rājā Pasenadi Kosalo sammukhī-bhāvaṃ pi na dadeyya? Pass' Ambaṭṭha yāva aparaddhañ ca te idam ācariyassa brāhmaṇassa Pokkharasātissa.

7. 'Tam kim maññasi Ambaṭṭha? Idha rājā Pasenadi Kosalo hatthi-gīvāya vā nisinno assapiṭṭhe vā nisinno rathūpatthare vā ṭhito uggehi vā rājanyehi vā kañcid eva

<sup>1</sup> SS omit. <sup>2</sup> B<sup>p</sup> parihīno. <sup>3</sup> S<sup>d</sup> adds yā; B<sup>p</sup> ca tvam.

<sup>4</sup> S<sup>d</sup> mundaḥ; S<sup>c</sup> muddhakā; B<sup>p</sup> muddakā.

<sup>5</sup> S<sup>d</sup> kinham (see ante, § D. iii. 1. 11); B<sup>p</sup> kanhā; S<sup>c</sup> kinhā.

<sup>6</sup> B<sup>p</sup> sāgacchā.

<sup>7</sup> B<sup>p</sup> S<sup>c</sup> apāyiko.

<sup>8</sup> S<sup>d</sup> B<sup>p</sup> payatam.

<sup>9</sup> All MSS. t, not t.

mantanam<sup>1</sup> manteyya. So tamhā padesā apakkamma ekamante tiṭṭheyya atha āgaccheyya suddo vā sudda-dāso vā. So tasmim padese ṭhito tad eva mantanam manteyya: “Evam pi rājā Pasenadi Kosalo abbhāsi.” Api nu so rājā-bhanitam vā bhanati, rājā-mantanam vā manteti, tāvatā<sup>2</sup> so assa rājā vā rāja-matto<sup>3</sup> vā ti?’

‘No h’ idam bho Gotama.’

8. ‘Evam eva kho tvam Ambatṭha: “Ye te ahesum brāhmaṇānam pubbakā isayo mantānam kattāro mantānam pavattāro yesam idam etarahi brāhmaṇā porānam manta<sup>4</sup>-padam<sup>5</sup> gītam pavuttam<sup>6</sup> samihitam tad anugāyanti tad anubhāsanti bhāsitam anubhāsanti vācitam anuvācenti—seyyathīdam Aṭṭhako<sup>7</sup> Vāmako Vāmadevo Vessāmitto Yamataggi<sup>8</sup> Aṅgiraso Bhāradvājo Vāsetṭho Kassapo Bhagu—tyāham mante adhiyāmi sācariyako” ti<sup>9</sup> tāvatā tvam bhavissasi isi vā isittāya vā paṭipanno ti n’ etam ṭhānam vijjati.

9. ‘Tam kim maññasi Ambatṭha? Kinti te sutam brāhmaṇānam vuddhānam mahallakānam ācariya-pācariyānam bhāsamanānam? Ye te ahesum brāhmaṇānam pubbakā isayo mantānam kattāro mantānam pavattāro yesam idam etarahi brāhmaṇā porānam manta<sup>10</sup>-padam gītam pavuttam samihitam tad anugāyanti tad anubhāsanti bhāsitam anubhāsanti vācitam anuvācenti—seyyathīdam Aṭṭhako Vāmako Vāmadevo Vessāmitto Yamataggi Aṅgiraso Bhāradvājo Vāsetṭho Kassapo Bhagu—evam su te sunahātā<sup>11</sup> suvilittā kappita-kesa-massū amutta-mālābharanā<sup>12</sup> odāta-vattha-vasanā pañcahi kāmaguṇehi samappitā samaṅgi-bhūtā paricārenti seyyathā pi tvam etarahi sācariyako ti?’

<sup>1</sup> S<sup>c</sup> mantam.

<sup>2</sup> B<sup>p</sup> ettāvatā.

<sup>3</sup> B<sup>p</sup> rājam matto.

<sup>4</sup> S<sup>c</sup> mantam.

<sup>5</sup> S<sup>c</sup> patta.

<sup>6</sup> B<sup>p</sup> pavattam.

<sup>7</sup> See *Tevijja Sutta*, 18, and ‘*Vinaya Texts*,’ ii. 130.

<sup>8</sup> S<sup>m</sup> Yamadaggi <sup>9</sup> S<sup>cm</sup> omīti ti. <sup>10</sup> B<sup>p</sup> S<sup>c</sup> mantam.

<sup>11</sup> B<sup>p</sup> nhātā; S<sup>c</sup> evam tesu bho.

<sup>12</sup> B<sup>p</sup> maṇi-kunḍalābharanā; S<sup>c</sup> amutta-mālā.

'No h' idam bho Gotama.'

10. '1 Evam su te sālinam odanam 2 vicita-kālakam aneka-sūpam aneka-byañjanam paribhuñjanti seyyathā pi tvam etarahi saccariyako ti ?'

'No h' idam bho Gotama.'

'3 Evam su te veṭṭhaka-nata-passāhi nārīhi paricārenti seyyathā pi tvam etarahi saccariyako ti ?'

'No h' idam bho Gotama.'

'4 Evam su te kutta-vālehi vaḷavā-rathehi dighāhi patoda-latṭhīhi 5 vāhane 6 vitudentā vicaranti 6 seyyathā pi tvam etarahi saccariyako ti ?'

'No h' idam bho Gotama.'

'7 Evam su te ukkinṇa-parikhāsu 8 okkhitta-palighāsu 9 nagarūpakārikāsu dighāsi-baddhehi 10 purisehi rakkhāpentī seyyathā pi tvam etarahi saccariyako ti ?'

'No h' idam bho Gotama.'

'11 Iti kho Ambaṭṭha n'eva tvam isi na pana isittāya paṭipanno saccariyako. Yassa 12 kho pana Ambaṭṭha mayi kaṅkhā vā vimati vā, so maṃ pañhena, ahaṃ veyyā-karaṇena sobhissāmīti.' 13

11. Atha kho Bhagavā vihārā nikkhamma caṅkamam abbhutṭhāsi. Ambaṭṭho pi māṇavo vihārā nikkhamma caṅkamam abbhutṭhāsi. Atha kho Ambaṭṭho māṇavo Bhagavantam caṅkamantam anucaṅkamamāno Bhagavato kāye dvattiṃsa mahāpurisa-lakkhaṇāni sammānesi. Addasā kho Ambaṭṭho māṇavo Bhagavato kāye dvattiṃsa mahāpurisa-lakkhaṇāni yebhuyyena ṭhapetvā

1 B<sup>p</sup> inserts pa for kinti te sutam . . . Bhagu.

2 B<sup>p</sup> inserts bhucimamsupabhecanam.

3 B<sup>p</sup> inserts pa as above.

4 B<sup>p</sup> inserts pa as above; S<sup>o</sup> omits this paragraph.

5 S<sup>t</sup> patodayatṭhāhi-

6.6 B<sup>p</sup> vitudentā.

7 B<sup>p</sup> inserts pa as above.

8 S<sup>d</sup> parikāsu; B<sup>p</sup> paridāsu.

9 S<sup>d</sup> phalighāsu.

10 B<sup>p</sup> vudhehi.

11 B<sup>p</sup> inserts la.

12 S<sup>cm</sup> yassa vā.

13 B<sup>p</sup> sovissāmīti; S<sup>o</sup> soṇḍāmīti; S<sup>d</sup> soladdhissāmīti; S<sup>cm</sup> sobhissāmīti.



dve. Dvīsu mahāpurisa-lakkhaṇesu kaṅkhati vicikicchati nādhimuccati na sampasīdati, kosohite ca vattha-guyhe pahūta-jivhatāya ca.

12. Atha kho Bhagavato etad ahoṣi : 'Passati kho me ayaṃ Ambatṭho māṇavo dvattiṃsa mahāpurisa-lakkhaṇāni yebhuyyena tṭhapetvā dve. Dvīsu mahāpurisa-lakkhaṇesu kaṅkhati vicikicchati nādhimuccati na sampasīdati, kosohite ca vattha-guyhe pahūta-jivhatāya cāti.'

Atha kho Bhagavā tathārūpaṃ iddhābhisamkhāraṃ abhisamkhāsi yathā addasa Ambatṭho māṇavo Bhagavato kosohitaṃ vattha-guyhaṃ. Atha kho Bhagavā jivhaṃ ninnāmetvā ubho pi kaṇṇa-sotāni anumasi paṭimasi, ubho pi nāsika-sotāni anumasi paṭimasi, kevalam pi nalāta-maṇḍalaṃ jivhāya chādesi.<sup>1</sup>

Atha kho Ambatṭhassa māṇavassa etad ahoṣi :— 'Samannāgato kho samaṇo Gotamo dvattiṃsa mahāpurisa-lakkhaṇehi paripunṇehi no aparipunṇehi.' Bhagavantam etad avoca : 'Handa ca dāni mayam bho Gotama gacchāma, bahu-kiccā mayam bahu-karaṇīyā ti.'

'Yassā dāni tvaṃ Ambatṭha kālaṃ maññasīti.'

Atha kho Ambatṭho māṇavo vaḷavā-rathaṃ āruya pakkāmi.

13. Tena kho pana samayena brāhmaṇo Pokkharasādi Ukkatṭhāya nikkhamitvā mahatā brāhmaṇa-gaṇena saddhiṃ sake ārāme nisinno hoti, Ambatṭhaṃ yeva māṇavaṃ patimānento. Atha kho Ambatṭho māṇavo yena sako ārāmo tena pāyāsi. Yāvatikā yānassa bhūmi yānena gantva yānā paccorohitvā pattiko va yena brāhmaṇo Pokkharasādi ten' upasamkamaṃ, upasamkamitvā brāhmaṇaṃ Pokkharasādiṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho Ambatṭhaṃ māṇavaṃ brāhmaṇo Pokkharasādi etad avoca :—

14. 'Kacci tāta Ambatṭha addasa taṃ bhavantaṃ Gotamaṃ ti ?'

'Addasāma kho mayam bho taṃ bhavantaṃ Gotamaṃ ti.'

'Kacci tāta Ambatṭha taṃ bhavantaṃ Gotamaṃ tathā-

<sup>1</sup> B<sup>p</sup> paṭicchādesi (and so in § 19).

santaṃ yeva saddo abbhuggato, no aññathā? Kacci pana so bhavaṃ Gotamo tādiso, no aññādiso<sup>1</sup> ti?’

‘Tathā-santaṃ yeva bho taṃ bhavantaṃ Gotamaṃ tathā saddo abbhuggato, no aññathā. Tādiso ca bho so bhavaṃ Gotamo, no aññādiso.<sup>2</sup> Samannāgato ca bho so bhavaṃ Gotamo dvattimsa mahāpurisa-lakkhaṇehi paripunṇehi no aparipunṇehi.’

‘Ahu pana te tāta Ambaṭṭha samaṇena Gotamena saddhiṃ kocid eva kathā-sallāpo ti?’

‘Ahu me bho samaṇena Gotamena saddhiṃ kocid eva kathā-sallāpo ti.’

‘Yathā kathaṃ pana te tāta Ambaṭṭha ahu samaṇena Gotamena saddhiṃ kocid eva kathā-sallāpo ti?’

Atha kho Ambaṭṭho māṇavo yāvatako ahosi Bhagavatā saddhiṃ kathā-sallāpo taṃ sabbam<sup>3</sup> brāhmaṇassa Pokkharasādissa ārocesi.

15. Evaṃ vutte brāhmaṇo Pokkharasādi Ambaṭṭham māṇavam etad avoca: ‘Aho vata re amhākaṃ paṇḍitaka, aho vata re amhākaṃ bahussutaka, aho vata re amhākaṃ tevijjaka! Evarūpena kira bho puriso atthacarakena kāyassa bhedā param maraṇā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ uppajjeyya. Yad<sup>4</sup> eva kho tvaṃ Ambaṭṭha taṃ bhavantaṃ Gotamaṃ evaṃ āsajja āsajja avacāsi, atha kho so bhavaṃ Gotamo amhehi<sup>5</sup> pi evaṃ upanīyya upanīyya<sup>6</sup> avaca. Aho vata re amhākaṃ paṇḍitaka, aho vata re amhākaṃ bahussutaka, aho vata re amhākaṃ tevijjaka<sup>7</sup>! Evarūpena kira bho puriso atthacarakena kāyassa bhedā param maraṇā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ uppajjeyyāti.’

So kupito anattamano Ambaṭṭham māṇavam padasā yeva pavattesi, icchati ca tāvad eva Bhagavantam dassa-nāya upasamkamitum.

<sup>1</sup> S<sup>o</sup> aññathādiso.

<sup>2</sup> B<sup>p</sup> aññatādiso.

<sup>3</sup> S<sup>cm</sup> omīti taṃ (but not in § 17).

<sup>4</sup> S<sup>cd</sup> yāvad.

<sup>5</sup> S<sup>cm</sup> aggamhehi.

<sup>6</sup> S<sup>d</sup> B<sup>p</sup> upanēyya (comp. A. iii. 60. 7; M. i. 251).

<sup>7</sup> S<sup>d</sup> B<sup>p</sup> okā . . . okā . . . okā (twice).



16. Atha kho te brāhmaṇā brāhmaṇaṃ Pokkharasādim etad avocum : 'Ativikālo kho bho ajja samaṇaṃ Gotamaṃ dassanāya<sup>1</sup> upasaṃkamitum, sve<sup>2</sup> dāni bhavaṃ Pokkharasādi samaṇaṃ Gotamaṃ dassanāya<sup>3</sup> upasaṃkamissatīti.'

Evam<sup>4</sup> kho brāhmaṇo Pokkharasādi sake nivesane paṇitaṃ khādaniyaṃ bhojaniyaṃ paṭiyādetvā<sup>5</sup> yānesu āropetvā ukkāsu dhāriyamānāsu Ukkatthāya niyyāsi, yena Icohānaṅkala-vana-saṇḍo tena pāyāsi. Yāvatikā yānassa bhūmi yānena gantvā, yānā paccorohitvā pattiko va yena Bhagavā ten' upasaṃkami. Upasaṃkamitvā Bhagavatvā saddhiṃ sammodi sammodaniyaṃ kathaṃ sārāniyaṃ vītisāretvā, ekamantaṃ nisīdi. Ekamantaṃ nisinno kho brāhmaṇo Pokkharasādi Bhagavantam etad avoca :—

17. 'Āgama<sup>6</sup> nuvidha<sup>7</sup> bho Gotama amhākaṃ antevāsi Ambattho māṇavo ti ?'

'Āgamā kho te idha<sup>8</sup> brāhmaṇa antevāsi Ambattho māṇavo ti.'

'Ahu pana te bho Gotama Ambatthena māṇavena saddhiṃ koci<sup>9</sup> kathā-sallāpo ti ?'

'Ahu kho me brāhmaṇa Ambatthena māṇavena saddhiṃ kocid eva kathā-sallāpo ti.'

'Yathā kathaṃ pana te bho Gotama ahu Ambatthena māṇavena saddhiṃ kocid eva kathā-sallāpo ti ?'

Atha kho Bhagavā yāvatiko ahosi Ambatthena māṇavena saddhiṃ kathā-sallāpo taṃ sabbam brāhmaṇassa Pokkharasātissa ārocesi.

Evam vutte brāhmaṇo Pokkharasādi Bhagavantam etad avoca : 'Bālo bho Gotama Ambattho māṇavo. Khamatam<sup>10</sup> bhavaṃ Gotamo Ambatthassa māṇavassāti.'

'Sukhī hotu brāhmaṇa<sup>11</sup> Ambattho māṇavo ti.'

<sup>1</sup> S<sup>d</sup> B<sup>p</sup> omit.      <sup>2</sup> S<sup>d</sup> B<sup>p</sup> sve ca.      <sup>3</sup> S<sup>d</sup> B<sup>p</sup> dassanaṃ.

<sup>4</sup> S<sup>d</sup> B<sup>p</sup> evam atha.      <sup>5</sup> B<sup>p</sup> paṭiyādāpetvā.

<sup>6</sup> B<sup>p</sup> agamā (see ii. 12).      <sup>7</sup> B<sup>p</sup> nu khvidha.

<sup>8</sup> S<sup>m</sup> kho te'dha; S<sup>c</sup> te kho idha; B<sup>p</sup> agamā te b<sup>c</sup>.

<sup>9</sup> So all MSS. here only; B<sup>p</sup> koci also in the next two speeches.      <sup>10</sup> B<sup>p</sup> khamatu.      <sup>11</sup> S<sup>d</sup> B<sup>p</sup> brāhmaṇo.

18. Atha kho brāhmaṇo Pokkharasādi Bhagavato kāye dvattiṃsa mahāpurisa-lakkhaṇāni sammannesī. Addasā kho brāhmaṇo Pokkharasādi Bhagavato kāye dvattiṃsa mahāpurisa-lakkhaṇāni yebhuyyena t̐apetvā dve. Dvīsu mahāpurisa-lakkhaṇesu kaṅkhati vicikicchati nādhimuccati na sampasīdati, kosohite ca vattha-guyhe pahūta-jivhatāya ca.

19. Atha kho Bhagavato etad ahoṣi: 'Passati kho me ayam brāhmaṇo Pokkharasādi dvattiṃsa mahāpurisa-lakkhaṇāni yebhuyyena t̐apetvā dve. Dvīsu mahāpurisalakkhaṇesu kaṅkhati vicikicchati nādhimuccati na sampasīdati kosohite ca vattha-guyhe pahūta-jivhatāya cāti.'

Atha kho Bhagavā tathārūpam iddhābhisamkhāram abhisamkhāsi yathā addasa brāhmaṇo Pokkharasādi Bhagavato kosohitam vattha-guyham. Atha kho Bhagavā jivham ninnāmetvā ubho pi kaṇṇa-sotāni anumasi paṭimasi, ubho pi nāsika-sotāni anumasi paṭimasi, kevalam pi nalāta-maṇḍalam jivhāya chādesi.

Atha kho brāhmaṇassa Pokkharasādissa etad ahoṣi: 'Samannāgato bho samaṇo Gotamo dvattiṃsa mahāpurisa-lakkhaṇehi paripunṇehi no aparipunṇehīti.' Bhagavantam etad avoca: 'Adhivāsetu me bhavam Gotamo ajjatanāya bhattam saddhim bhikkhu-saṃghenāti.' Adhivāsesi Bhagavā tunhī-bhāvena.

20. Atha kho brāhmaṇo Pokkharasādi Bhagavato adhivāsanam viditvā Bhagavato kālam ārocesi: 'Kālo bho Gotama, niṭṭhitam bhattan ti.' Atha kho Bhagavā pubbanha-samayam nivāsetvā patta-civaram ādāya saddhim bhikkhu-saṃghena yena brāhmaṇassa Pokkharasādissa parivesanā ten' upasamkami, upasamkamitvā paññatte āsane nisīdi. Atha kho brāhmaṇo Pokkharasādi Bhagavantam pañitena khādanīyena bhojanīyena sahatthā santappesi sampavāresi, mānavakā ca bhikkhu-saṃgham. Atha kho brāhmaṇo Pokkharasādi Bhagavantam bhuttāvim onīta-patta-pāṇim aññataram nicam āsanam gahetvā ekamantam nisīdi.

21. Ekamantam nisinnassa kho brāhmaṇassa Pokkhara-

sādissa Bhagavā ānupubbikatham<sup>1</sup> kathesi seyyathīdam dānakatham silakatham saggakatham, kāmānam ādinavam okāram saṃkilesam nekkhamme ānisamsam pakāsesi. Yadā Bhagavā aññāsi brāhmaṇam Pokkharasādiṃ kalla-cittam mudu-cittam vinīvarāṇa-cittam udagga-cittam pasanna-cittam atha<sup>2</sup> yā buddhānam sāmukkaṃsika dhamma-desanā tam pakāsesi : dukkham samudayaṃ nirodham maggam. Seyyathā pi nāma suddham vattham apagata-kālakaṃ sammad eva rajanam patigaṇheyya,<sup>3</sup> evam eva brāhmaṇassa Pokkharasādissa tasmim yeva āsane virajam vītamalam dhamma-cakkhum udapādi : “yam kiñci samudaya-dhammam sabban tam nirodha-dhamman ti.”

✓22. Atha kho brāhmaṇo Pokkharasādi dīṭṭhā-dhammo patta-dhammo vidita-dhammo pariyogālha-dhammo tiṇṇa-vicikiccho vigata-kathamkatho vesārajappatto aparapac-cayo satthu sāsane Bhagavantam etad avoca :—

‘Abhikkantam bho Gotama, abhikkantam bho Gotama ! Seyyathā pi bho Gotama nikkujjitam vā ukkujjeyya, paṭicchannam vā vivareyya, mūlhassa vā maggam ācikkheyya, andhakāre vā tela-pajotam dhāreyya “cakkhumanta rūpāni dakkhinti,” evam eva bhotā Gotamena anekapariyāyena dhammo pakāsito. Esāham kho bho Gotama saputto sabhariyo sapariso sāmacco bhagavantam<sup>4</sup> Gotamam saraṇam gacchāmi dhammañ ca bhikkhusamghañ ca. Upāsakam maṃ bhavam Gotamo dhāretu ajjatagge paṇupetaṃ saraṇam gataṃ. Yathā ca bhavam Gotamo Ukkatthāyam aññāni upāsaka-kulāni upasaṃkamati, evam eva bhavam Gotamo Pokkharasādi-kulam upasaṃkamatu. Tattha ye te mānavakā vā mānavikā vā bhagavantam<sup>4</sup> Gotamam abhivā-dissanti vā paccutthassanti vā āsanam vā udakam vā das-santi cittam vā pasādessanti, tesam tam bhavissati digha-rattam hitāya sukhāyāti.’

‘Kalyānam vuccati brāhmaṇāti.’

AMBATTHA-SUTTAM TATIYAM.

<sup>1</sup> S<sup>4</sup> B<sup>p</sup> anupubbi-.

<sup>2</sup> S<sup>4</sup> B<sup>p</sup> atha kho.

<sup>3</sup> B<sup>p</sup> patigaṇheyya.

<sup>4</sup> So all MSS.

[iv. Soṇadaṇḍa <sup>1</sup> Sutta.]

1. Evam me sutam. Ekam samayaṃ Bhagavā Aṅgesu cārikam caramāno mahatā bhikkhu-saṃghena saddhiṃ pañca-matthehi bhikkhu-satehi yena Campā tad avasari. Tatra sudam Bhagavā Campāyaṃ viharati Gaggarāya Pokkharaniyā tīre. Tena kho pana samayena Soṇadaṇḍo Brāhmaṇo Campam ajjhāvasati sattussadam satīnakatthodakam sadhaññaṃ rāja-bhoggaṃ <sup>2</sup> rañña Māgadhena Seniyena Bimbisāreṇa dinnam <sup>3</sup> rāja-dāyaṃ <sup>4</sup> brahma-deyyam.

2. Assosum kho Campeyyakā brāhmaṇa-gahapatikā : 'Samaṇo khalu 'bho Gotamo Sakya-putto Sakya-kulā pabbajito Aṅgesu cārikam caramāno mahatā bhikkhu-saṃghena saddhiṃ pañca-matthehi bhikkhu-satehi Campam anuppatto Campāyaṃ viharati Gaggarāya pokkharaniyā tīre. Tam kho pana Bhagavantam Gotamam evam kalyāṇo kittisaddo abbhuggato : "Iti pi so Bhagavā araham sammā-sambuddho vijjā-carana-sampanno sugato loka-vidū anuttaro purisa-damma-sārathī satthā deva-manussānam buddho bhagavā." So imam lokam sadevakam samārakam <sup>5</sup> sabrahmakam sassamana-brāhmaṇim pajam sadevamanussam sayam abhiñña sacchikatvā pavedeti. So dhammam deseti ādi-kalyāṇam majjhe kalyāṇam pariyo-sāna-kalyāṇam sāttham savyanjanam, kevala-paripun-ṇam parisuddham brahmacariyam pakāseti. Sādhu kho pana tathā-rūpānam arahatam dassanam hotīti.'

<sup>1</sup> S<sup>od</sup> always Soṇa-; S<sup>t</sup> varies; B<sup>mp</sup> S<sup>m</sup> always Soṇa-.

<sup>2</sup> S<sup>o</sup> bhoggaṃ (as in iii. 1. 1.) <sup>3</sup> S<sup>mt</sup> dinna- but see § 5.

<sup>4</sup> S<sup>o</sup> dāyadam.

<sup>5</sup> S<sup>odm</sup> B<sup>p</sup> omit.

Atha kho Campeyyakā brāhmaṇa-gahapatikā Campāyaṃ nikkhamitvā saṃghā saṃghī gaṇi-bhūtā yena Gaggarā pokkharāṇi ten' upasaṃkamanti.

3. Tena kho pana samayena Soṇadaṇḍo brāhmaṇo upari-pāsāde divā-seyyaṃ upagato hoti. Addasā kho Soṇadaṇḍo brāhmaṇo Campeyyake brāhmaṇa-gahapatike Campāya nikkhamitvā saṃghā saṃghī gaṇi-bhūte yena Gaggarā pokkharāṇi ten' upasaṃkamante. Disvā khattam<sup>1</sup> āman-tesi :

'Kin nu kho bho khatte Campeyyakā brāhmaṇa-gahapa-tikā Campāya nikkhamitvā saṃghā saṃghī gaṇi-bhūtā yena Gaggarā pokkharāṇi ten' upasaṃkamantīti ?'

'Atthi<sup>2</sup> samaṇo Gotamo Sakya-putto Sakya-kulā pab-bajito. Aṅgesu cārikaṃ caramāno mahatā bhikkhu-saṃ-ghena saddhim pañca-mattehi bhikkhu-satehi Campaṃ anuppatto Campāyaṃ viharati Gaggārāya pokkharāṇiyā tīre. Tam kho pana Bhagavantam Gotamaṃ evaṃ kalyāṇo<sup>3</sup> kittisaddo abbhuggato : "Iti pi so Bhagavā araham sammā-sambuddho vijjā-carāṇa-sampanno sugato lokavidū anu-taro purisa-damma-sārathī satthā deva-manussānam buddho bhagava ti." Tam ete bhavantam Gotamaṃ dassanāya upasaṃkamantīti.'

'Tena hi bho khatte yena Campeyyakā brāhmaṇa-gaha-patikā ten' upasaṃkama,<sup>4</sup> upasaṃkāmitvā Campeyyake brāhmaṇa-gahapatike evaṃ vadehi ;<sup>5</sup> Soṇadaṇḍo brāhmaṇo evaṃ āha : "Āgamentu kira bhavanto, Soṇadaṇḍo pi brāhmaṇo samaṇam Gotamaṃ dassanāya upasaṃkamissa-tīti."'

'Evaṃ bho' ti kho so khattā Soṇadaṇḍassa brāhmaṇassa paṭissutvā yena Campeyyakā brāhmaṇa-gahapatikā ten' upasaṃkamī, upasaṃkāmitvā Campeyyake brāhmaṇa-gaha-patike etad avoca :

<sup>1</sup> S<sup>st</sup> khatte ; B<sup>p</sup> khetam ; and so afterwards (as at D. i. 1. 21).

<sup>2</sup> B<sup>p</sup> Atthi kho bho.

<sup>3</sup> S<sup>cd</sup> kalyāṇa ; S<sup>m</sup> B<sup>p</sup> oṇo.

<sup>4</sup> S<sup>cd</sup> okami ; B<sup>p</sup> okamiti ; S<sup>m</sup> omits.

<sup>5</sup> S<sup>cdm</sup> vadesi.



‘Sonadaṇḍo bho brāhmaṇo evam āha : “Āgamentu kira bhavanto, Sonadaṇḍo pi brāhmaṇo samaṇaṃ Gotamaṃ dassanāya upasaṃkamissatīti.”’

4. Tena kho pana samayena nānā-verajjakānaṃ brāhmaṇānaṃ pañca-mattāni brāhmaṇa-satāni Campāyaṃ pativasanti kenacid eva karaṇīyena. Assosum bho te brāhmaṇā : ‘Sonadaṇḍo kira brāhmaṇo samaṇaṃ Gotamaṃ dassanāya upasaṃkamissatīti.’ Atha kho te brāhmaṇā yena Sonadaṇḍo brāhmaṇo ten’ upasaṃkamimsu, upasaṃkamitvā Sonadaṇḍaṃ brāhmaṇaṃ etaḍ avocum :

“Saccam kira bhavaṃ Sonadaṇḍo samaṇaṃ Gotamaṃ dassanāya upasaṃkamissatīti ?”

‘Evaṃ kho me bho hoti, aham pi samaṇaṃ Gotamaṃ dassanāya upasaṃkamissāmīti.’

‘Mā bhavaṃ Sonadaṇḍo samaṇaṃ Gotamaṃ dassanāya upasaṃkami, na arahati bhavaṃ Sonadaṇḍo samaṇaṃ Gotamaṃ dassanāya upasaṃkamitum. Sace bhavaṃ Sonadaṇḍo samaṇaṃ Gotamaṃ dassanāya upasaṃkamissati, bhoto Sonadaṇḍassa yaso hāyissati, samaṇassa Gotamassa yaso abhivaḍḍhissati. Yam pi bhoto Sonadaṇḍassa yaso hāyissati samaṇassa Gotamassa yaso abhivaḍḍhissati, iminā p’āṅgena na arahati bhavaṃ Sonadaṇḍo samaṇaṃ Gotamaṃ dassanāya upasaṃkamitum, samaṇo tveva Gotamo arahati bhavaṃ Sonadaṇḍaṃ dassanāya upasaṃkamitum. Bhavaṃ hi Sonadaṇḍo ubhato sujāto mātito ca pitito ca saṃsuddha-gaṇaṇiko yāva sattamā pitāmahā-yugā<sup>1</sup> akkhitto anupakkuttho<sup>2</sup> jāti-vādena. Yam pi bhavaṃ Sonadaṇḍo ubhato sujāto mātito ca pitito saṃsuddha-gaṇaṇiko yāva sattamā pitāmahā-yugā akkhitto anupakkuttho jāti-vādena, iminā p’āṅgena na arahati bhavaṃ Sonadaṇḍo samaṇaṃ Gotamaṃ dassanāya upasaṃkamitum, samaṇo tveva Gotamo arahati bhavaṃ Sonadaṇḍaṃ dassanāya upasaṃkamitum. Bhavaṃ hi Sonadaṇḍo addho mahad-dhano mahābhogo . . . pe . . . Bhavaṃ hi Sonadaṇḍo

<sup>1</sup> SS °mahā (twice here, twice in § 6, and always in D. v. 6-12) ; B° pitāmaha.

<sup>2</sup> B° Old. in the O. C. on Pāc. 83, anupakkutthio.

ajjhāyako mantadharo tiṇṇaṃ vedānaṃ pāragū sanighaṇḍu-  
ketubhānaṃ sakkhara-ppabhedānaṃ itihāsa-pañcamānaṃ  
padaḥko veyyākaraṇo lokāyata-mahāpurisa-lakkhaṇesu ana-  
vayo. Bhavaṃ hi Soṇadaṇḍo abhirūpo dassanīyo pāsādiko  
paramāya vanna-pokkharatāya samannāgato brahma-vanṇi  
brahma-vaccasī<sup>1</sup> akkhuddāvakāso dassanāya. Bhavaṃ hi  
Soṇadaṇḍo sīlavā vuddha-sīlī vuddha-sīlena samannāgato.  
Bhavaṃ hi Soṇadaṇḍo kalyāṇa-vāco kalyāṇa-vāk-karaṇo  
poriyā vācāya samannāgato vissatṭhāya anelagalāya<sup>2</sup> at-  
thassa viññāpaniyā. Bhavaṃ hi Soṇadaṇḍo bahunnaṃ  
ācariya-pācariyo tiṇi māṇavaka-satāni mante vāceti, bahū  
kho pana nānā-disā nānā-janapadā māṇavakā āgacchanti  
bhoṭo Soṇadaṇḍassa santike mantatthikā mante adhiyitu-  
kāma.<sup>3</sup> Bhavaṃ hi Soṇadaṇḍo jīṇo vuddho mahallako  
addhagato vayo anupatto, samaṇo Gotamo taruṇo c' eva  
taruṇa-paribbājako<sup>4</sup> ca. Bhavaṃ hi Soṇadaṇḍo rañño Māga-  
dhassa Seniyassa Bimbisārassa sakkato garukato mānito<sup>5</sup>  
pūjito apacito. Bhavaṃ hi Soṇadaṇḍo brāhmaṇassa Pok-  
kharasādisa<sup>6</sup> sakkato garukato mānito pūjito apacito.  
Bhavaṃ hi Soṇadaṇḍo Campaṃ ajjhāvasati sattussadaṃ  
satīnakatṭhodakaṃ sadhaññaṃ rāja-bhoggaṃ<sup>7</sup> rañña  
Māgadheṇa Seniyena Bimbisāreṇa dinnam rāja-dāyaṃ<sup>8</sup>  
brahma-deyyam. Yam pi bhavaṃ Soṇadaṇḍo Campaṃ  
ajjhāvasati sattussadaṃ satīnakatṭhodakaṃ sadhaññaṃ  
rāja-bhoggaṃ rañña Māgadheṇa Seniyena Bimbisāreṇa  
dinnam rāja-dāyaṃ brahma-deyyam, iminā p'āṅgena na  
arahati bhavaṃ Soṇadaṇḍo samaṇaṃ Gotamaṃ dassanāya  
upasaṃkamitum, samaṇo tveva Gotamo arahati bhavan-  
taṃ Soṇadaṇḍaṃ dassanāya upasaṃkamitum ti.'

6. Evaṃ vutte Soṇadaṇḍo brāhmaṇo te brāhmaṇe etad  
avoca :

<sup>1</sup> S<sup>d</sup> vaddi; S<sup>t</sup> vaddhi; Sum. S<sup>m</sup> vaccasī; B<sup>p</sup> vacchasi.

<sup>2</sup> S<sup>adm</sup> anelagalāya; S<sup>t</sup> B<sup>p</sup> anelagalāya; see MV. v. 13, 9;  
viii. 6. 2.

<sup>3</sup> *All MSS. i.*

<sup>4</sup> B<sup>p</sup> pabbajito.

<sup>5</sup> S<sup>t</sup> mānito (and below).

<sup>6</sup> S<sup>t</sup> sādissa; S<sup>m</sup> omits the clause.

<sup>7</sup> S<sup>c</sup> bhogga.

<sup>8</sup> S<sup>c</sup> dāyādam.

'Tena hi bho mama pi suṇātha, yathā mayam eva arahāma taṃ bhavantam Gotamaṃ dassanāya upasaṃkamtum, na tv' eva arahati so bhavam Gotamo amhākaṃ dassanāya upasaṃkamtum. Samaṇo khalu bho Gotamo ubhato sujāto mātito ca pitito ca saṃsuddha-gaṇaniko yāva sattamā pitāmahā-yugā akkhitto anupakkutṭho jāti-vādena. Yam pi bho samaṇo Gotamo ubhato sujāto mātito ca pitito ca saṃsuddha-gaṇaniko yāva sattamā pitāmahā-yugā akkhitto anupakkutṭho jāti-vādena, iminā p'āṅgena na arahati so bhavam Gotamo amhākaṃ dassanāya upasaṃkamtum, atha kho mayam eva arahāma taṃ bhavantam Gotamaṃ dassanāya upasaṃkamtum. Samaṇo Gotamo mahantaṃ ṇāti-saṃghaṃ ohāya pabbajito.<sup>1</sup> Samaṇo khalu bho Gotamo pahūtaṃ hiraṇṇa-suvaṇṇaṃ ohāya pabbajito bhūmi-gataṃ ca vehāsaṭṭhaṃ ca. Samaṇo khalu bho Gotamo daharo va samāno susukāla-keso bhadrena yobbanena samannāgato pathamena vayasā agārasmā anagāriyaṃ pabbajito. Samaṇo khalu bho Gotamo akāmakānaṃ<sup>2</sup> mātā-pitunnaṃ assu-mukhānaṃ rudantānaṃ kesa-massuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajito. Samaṇo khalu bho Gotamo abhirūpo dassaniyo pāsādiko paramāya vaṇṇa-pokkharatāya samannāgato brahma-vaṇṇi brahma-vaccasi<sup>3</sup> akkhuddāvakaṃ dassanāya. Samaṇo khalu bho Gotamo sīlavā ariya-sīlī kusala-sīlī<sup>4</sup> kusala-sīlena samannāgato. Samaṇo khalu bho Gotamo kalyāṇa-vāco kalyāṇa-vākkaraṇo poriyā vācāya samannāgato viṣṭhāya aneḷagalāya atthassa viññāpaniyā. Samaṇo khalu bho Gotamo bahunnaṃ ācariya-pācariyo. Samaṇo khalu bho Gotamo khīṇa-kāma-rāgo vigata-cāpallo. Samaṇo khalu bho Gotamo kamma-vādī kiriya-vādī apāpa-purekkhāro brahmaññāya pajāya. Samaṇo khalu bho Gotamo uccā kulā pabbajito ādinakkhattiya<sup>5</sup>-kulā. Samaṇo khalu bho Gotamo addha-kulā pabbajito mahaddhanā mahā-bhogā.

<sup>1</sup> B<sup>p</sup> inserts a gha.

<sup>2</sup> S<sup>ct</sup> akāmakāmānaṃ, and so Burnouf 'Lotus,' 863.

<sup>3</sup> S<sup>cdt</sup> vaddhi; B<sup>p</sup> vacchasi (as in § 13). <sup>4</sup> S<sup>a</sup> B<sup>p</sup> omitt.

<sup>5</sup> S<sup>cd</sup> ādinakkho; B<sup>p</sup> abhinna-khattiya-

Samaṇaṃ khalu bho Gotamaṃ tiro raṭṭhā tiro janapadā sampucchitum āgacchanti. Samaṇaṃ khalu bho Gotamaṃ anekāni devatā-sahassāni pañehi <sup>1</sup> saraṇaṃ gatāni. Samaṇaṃ khalu bho Gotamaṃ evaṃ kalyāṇo kittisaddo abbhugato: "Iti pi so bhagavā arahaṃ sammāsambuddho vijjā-carana-sampanno sugato loka-vidū anuttaro puriṣa-damma-sārathi satthā deva-manussānaṃ buddho bhagavā ti." Samaṇo khalu bho Gotamo dvattimsa-mahāpurisa-lak-khañehi samannāgato. Samaṇo khalu bho Gotamo ehi-sāgata <sup>2</sup>-vādī sakkhilo sammodako abbhakūṭiko uttāna-mukho pubba-bhāsī. Samaṇo khalu bho Gotamo catunnaṃ parisānaṃ sakkato garukato mānito pūjito apacito. Samaṇe <sup>3</sup> khalu bho Gotame <sup>4</sup> bahū devā <sup>5</sup> manussā ca abhippasannā. Samaṇo khalu bho Gotamo yasmiṃ gāme vā nigame vā paṭivasati na tasmīṃ gāme vā nigame vā amanussā manusse vihetthenti. Samaṇo khalu bho Gotamo saṃghī gaṇī gaṇācariyo puthu-tittha-karānaṃ aggamaṃ akkhāyati. Yathā kho pana bho ekeṣaṃ samaṇa-brāhmaṇānaṃ yathā vā tathā vā yaso samudāgacchati na h'evaṃ samaṇassa Gotamassa yaso samudāgato, atha kho anuttarāya vijjā-carana-sampadāya samaṇassa Gotamassa yaso samudāgato. Samaṇaṃ khalu bho Gotamaṃ rājā Māgadho Seniyō Bimbisāro saputto sabhāriyo sapaṇiso sāmacco pañehi saraṇaṃ gato. Samaṇaṃ khalu bho Gotamaṃ rājā Pasenadi Kosalo saputto sabhāriyo sapaṇiso sāmacco pañehi saraṇaṃ gato. Samaṇaṃ khalu bho Gotamaṃ brāhmaṇo Pokkharasādi saputto sabhāriyo sapaṇiso sāmacco pañehi saraṇaṃ gato. Samaṇo khalu bho Gotamo rañño Māgadhassa Seniyassa Bimbisārassa sakkato garukato mānito pūjito apacito. Samaṇo khalu bho Gotamo rañño Pasenadi-Kosalassa sakkato garukato mānito pūjito apacito. Samaṇo khalu bho Gotamo brāhmaṇassa Pokkharasādissa <sup>6</sup> sakkato garukato mānito pūjito apacito.

<sup>1</sup> S<sup>m</sup> pañehi here but n below.

<sup>2</sup> B<sup>p</sup> svāgata.

<sup>3</sup> S<sup>dm</sup> no; S<sup>c</sup> omits the whole clause; B<sup>p</sup> ne altered to -no.

<sup>4</sup> S<sup>dm</sup> Gotamo.

<sup>5</sup> S<sup>dt</sup> deva.

<sup>6</sup> S<sup>d</sup> satidissa; B<sup>p</sup> sātissa.

Samaṇo khalu bho Gotamo Campaṃ anuppatto Campāyaṃ viharati Gaggarāya pokkharāṇiyā tīre. Ye kho pana <sup>1</sup> keci samaṇā vā brāhmaṇā vā amhākaṃ gāmākkhettaṃ āgacchanti atithi no te honti. Atithi pi kho paṇ' amhehi sakkātabbā garukātabbā mānetabbā pūjetabbā apacetabbā. Yam pi bho samaṇo Gotamo Campaṃ anuppatto Campāyaṃ viharati Gaggarāya pokkharāṇiyā tīre, atith' amhākaṃ samaṇo Gotamo. Atithi kho <sup>2</sup> paṇ' amhehi sakkātabbo garukātabbo mānetabbo pūjetabbo apacetabbo. Iminā p'āṅgena na arahatiso bhavaṃ Gotamo amhākaṃ dassanāya upasaṃkamituṃ, atha kho <sup>3</sup> mayam eva arabāma taṃ bhavantaṃ Gotamaṃ dassanāya upasaṃkamituṃ. Ettake kho ahaṃ bho tassa bho Gotamassa vaṇṇe pariyāpuṇāmi, no ca kho so bhavaṃ <sup>4</sup> Gotamo ettaka-vaṇṇo, aparimāṇa-vaṇṇo hi so bhavaṃ Gotamo ti.'

7. Evaṃ vutte te brāhmaṇā Sonadaṇḍaṃ brāhmaṇaṃ etad avocum: 'Yathā kho bhavaṃ Sonadaṇḍo samaṇassa Gotamassa vaṇṇe <sup>5</sup> bhāsati ito ce pi so bhavaṃ Gotamo yojana-sate viharati alam eva saddhena kula-puttena dassanāya upasaṃkamituṃ api puṭṭasenāpi.<sup>6</sup> Tena hi bho sabbe va samaṇaṃ Gotamaṃ dassanāya upasaṃka-missāmaṇti.'

Atha kho Sonadaṇḍo brāhmaṇo mahatā brāhmaṇa-gaṇena <sup>7</sup> saddhiṃ yena Gaggarā <sup>8</sup> pokkharāṇi ten' upasaṃkamaṃ.

8. Atha kho Sonadaṇḍassa brāhmaṇassa tiro-vana-saṇḍa-gatassa evaṃ cetasā parivitaṃko udapādi:

'Ahaṃ ce va kho pana samaṇaṃ Gotamaṃ pañhaṃ puccheyyaṃ, tatra ce maṃ samaṇo Gotamo evaṃ vadeyya: "Na <sup>9</sup> c' esa brāhmaṇa pañho evaṃ pucchitabbo, evaṃ nāma esa brāhmaṇa pañho pucchitabbo" ti tena maṃ ayaṃ parisā paribhaveyya: "Bālo Sonadaṇḍo brāhmaṇo avyatto,

<sup>1</sup> B<sup>p</sup> adds bho.

<sup>2</sup> S<sup>d</sup> atithiko.

<sup>3</sup> B<sup>p</sup> adds pana.

<sup>4</sup> B<sup>p</sup> no kho bhavaṃ.

<sup>5</sup> S<sup>d</sup> vaṇṇo; B<sup>p</sup> vaṇṇaṃ (Sum S<sup>c</sup> vaṇṇe).

<sup>6</sup> B<sup>p</sup> puṭṭosenāpi (but see A. iv. 190). <sup>7</sup> S<sup>d</sup> saṃghena.

<sup>8</sup> S<sup>c</sup> Gaggarāya.

<sup>9</sup> B<sup>p</sup> na kho (as in § 10).



nāsakkhi samaṇaṃ Gotamaṃ yoniso pañhaṃ pucchitun ti.” Yam kho pañāyaṃ parisā paribhaveyya yaso pi tassa hāyetha, yassa kho pana yaso hāyetha bhogā pi tassa hāyeyyum, yaso-laddhā kho pan’ amhākaṃ bhogā. Maṃ ce va kho pana samaṇo Gotamo pañhaṃ puccheyya, tassa cāhaṃ pañhassa veyyākaraṇena cittaṃ na ārādheyyaṃ.<sup>1</sup> Tatra ce maṃ samaṇo Gotamo evaṃ vadeyya, “Na c’ esa brāhmaṇa pañho evaṃ vyākātabbo, evaṃ nāma’ esa brāhmaṇa pañho vyākātabbo” ti tena maṃ ayaṃ parisā paribhaveyya: “Bālo Soṇadaṇḍo brāhmaṇo avyatto, nāsakkhi samaṇassa Gotamassa pañhassa veyyākaraṇena cittaṃ ārādhētun<sup>2</sup> ti.” Yam kho pañāyaṃ parisā paribhaveyya yaso pi tassa hāyetha, yassa kho pana yaso hāyetha bhogā pi tassa hāyeyyum, yaso-laddhā kho pan’ amhākaṃ bhogā. Ahaṃ ce va kho pana evaṃ samīpa-gato samāno adisvā samaṇaṃ Gotamaṃ nivatteyyaṃ tena maṃ ayaṃ parisā paribhaveyya: “Bālo Soṇadaṇḍo brāhmaṇo avyatto mānathaddho bhiṭo ca, no visahi<sup>3</sup> samaṇaṃ Gotamaṃ dassanāya upasaṃkamitum, kathaṃ hi nāma evaṃ samīpa-gato samāno adisvā samaṇaṃ Gotamaṃ nivattissatīti?” Yam kho pañāyaṃ parisā paribhaveyya yaso pi tassa hāyetha, yassa kho pana yaso hāyetha bhogā pi tassa hāyeyyum, yaso-laddhā kho pan’ amhākaṃ bhogā ti.’

9. Atha kho Soṇadaṇḍo brāhmaṇo yena Bhagavā ten’ upasaṃkami, upasaṃkamitvā Bhagavatā saddhiṃ sammodi sammodaniyaṃ kathaṃ sārāṇiyaṃ vītisāretvā ekamantaṃ nisīdi. Campeyyakā pi kho brāhmaṇa-gahapatikā app ekacce Bhagavantam abhivādetvā ekamantaṃ nisīdīṃsu, app ekacce Bhagavatā saddhiṃ sammodīṃsu sammodaniyaṃ kathaṃ sārāṇiyaṃ vītisāretvā ekamantaṃ nisīdīṃsu, app ekacce yena Bhagavā ten’ añjalim panāmetvā<sup>4</sup> ekamantaṃ nisīdīṃsu, app ekacce nāma-gottam sāvetvā ekamantaṃ nisīdīṃsu, app ekacce tuṇhī-bhūtā ekamantaṃ nisīdīṃsu.

<sup>1</sup> S<sup>a</sup> āraddheyyaṃ ; S<sup>i</sup> ādheyyaṃ ; B<sup>p</sup> ārodheyyaṃ.

<sup>2</sup> B<sup>p</sup> ārodhetun.

<sup>3</sup> B<sup>p</sup> visāhati.

<sup>4</sup> B<sup>p</sup> panāmetvā.

10. Tatra pi sudam̐ Soṇadaṇḍo brāhmaṇo bahulam anuvitakkento nisinno hoti :—

‘Aham̐ ce va kho pana samaṇam̐ Gotamam̐ pañham̐ puccheyyam̐, tatra ce mam̐ samaṇo Gotamo evam̐ vadeyya : “Na c’ esa brāhmaṇa pañho evam̐ pucchitabbo, evam̐ nām’ esa brāhmaṇa pañho pucchitabbo” ti tena mam̐ ayam̐ parisā paribhaveyya : “Bālo Soṇadaṇḍo brāhmaṇo avyatto, nāsakkhi samaṇam̐ Gotamam̐ yoniso pañham̐ pucchitun ti.” Yam̐ kho panāyam̐ parisā paribhaveyya yaso pi tassa hāyetha, yassa kho pana yaso hāyetha bhogā pi tassa hāyeyyum̐, yaso-laddhā kho pan’ amhākam̐ bhogā. Mam̐ ce va kho pana samaṇo Gotamo pañham̐ puccheyya, tassa cāham̐ pañhassa veyyākaraṇena cittam̐ na ārādheyam̐, tatra ce mam̐ samaṇo Gotamo evam̐ vadeyya : “Na c’ esa<sup>1</sup> brāhmaṇa pañho evam̐ vyākātabbo, evam̐ nām’ esa<sup>2</sup> brāhmaṇa pañho vyākātabbo” ti tena mam̐ ayam̐ parisā paribhaveyya : “Bālo Soṇadaṇḍo brāhmaṇo avyatto, nāsakkhi samaṇassa Gotamassa pañhassa veyyākaraṇena cittam̐ ārādhetun ti.” Yam̐ kho panāyam̐ parisā paribhaveyya yaso pi tassa hāyetha, yassa pana yaso hāyetha bhogā pi tassa hāyeyyum̐, yaso-laddhā kho pan’ amhākam̐ bhogā. Aho vata mam̐ samaṇo Gotamo sake ācariyake tevijjake pañham̐ puccheyya.<sup>3</sup> Addhā vat’ assāham̐ cittam̐ ārādheyam̐ pañhassa veyyākaraṇenāti!’

11. Atha kho Bhagavato Soṇadaṇḍassa brāhmaṇassa cetasā ceto-parivitakkam̐ aññāya etad ahoṣi : ‘Vihaññāti kho ayam̐ Soṇadaṇḍo brāhmaṇo sakena cittena. Yan nūñham̐ Soṇadaṇḍam̐ brāhmaṇam̐ sake ācariyake<sup>4</sup> tevijjake pañham̐ puccheyyan ti.’

Atha kho Bhagavā Soṇadaṇḍam̐ brāhmaṇam̐ etad avoca : ‘Katihi<sup>5</sup> pana brāhmaṇa aṅgehi samannāgatam̐ brāhmaṇā brāhmaṇam̐ paññāpentī, ‘Brāhmaṇo ‘smīti’ ca vadamāno sammā vadeyya na ca pana musā-vādam̐ āpajjeyyāti?’

12. Atha kho Soṇadaṇḍassa brāhmaṇassa etad ahoṣi :

<sup>1</sup> S<sup>dt</sup> na kho ‘sa ; S<sup>m</sup> na kho ; B<sup>p</sup> na kho esa.

<sup>2</sup> S<sup>cd</sup> nāmo sa.

<sup>3</sup> SS puccheyyāti.

<sup>4</sup> S<sup>t</sup> ācayake.

<sup>5</sup> AU MSS. i.

'Yam vata no ahosi icchitam yam ākaṅkhitam yam adhippetam yam adhipatthitam—"Aho vata maṃ samaṇo Gotamo sake ācariyake tevijjake pañham puccheyya, addhā vat' assāham cittaṃ ārādheyyaṃ pañhassa veyyākaraṇ-enāti"—tatra maṃ samaṇo Gotamo sake ācariyake tevijjake pañham pucchati. Addhā vat' assāham cittaṃ ārādhes-sāmi pañhassa veyyākaraṇenāti.'

13. Atha kho Sonaḍaṇḍo brāhmaṇo abbhunnāmetvā kāyaṃ anuviloketvā paṇisaṃ Bhagavantam etad avoca: 'Pañcahi bho Gotama aṅgehi samannāgataṃ brāhmaṇā brāhmaṇaṃ paññāpentī, 'Brāhmaṇo 'smīti' <sup>1</sup> ca vadamāno sammā vadeyya na ca pana musā-vādaṃ āpajjeyya. Kata-mehi pañcahi? Idha bho brāhmaṇo ubhato sujāto hoti mātito ca pītito ca saṃsuddha-gaṇaṇiko yāva sattamā pitā-mahā-yugā akkhitto anupakkuṭṭho jāti-vādena. Ajjhāyako hoti manta-dhara tiṇṇaṃ vedānaṃ pāragū sanighaṇḍu-keṭubhānaṃ sakkharappabhedānaṃ itihāsa-pañcamānaṃ padako veyyākaraṇo lokāyata-mahāpurisa-lakkhaṇesu ana-vayo. Abhirūpo hoti dassaniyo pāsādiko paramāya vaṇṇa-pokkharatāya samannāgato brahma-vaṇṇī brahma-vaccasī <sup>2</sup> akkhuddāvakaṇo dassanāya. Silavā hoti vuddha-sīlī vuddha-sīlena samannāgato. Paṇḍito ca hoti medhāvī paṭhamo vā dutiyo vā sujam paggaṇhantānaṃ. Imehi kho bho Gotama pañcahi aṅgehi samannāgataṃ brāhmaṇā brāhmaṇaṃ paññāpentī, 'Brāhmaṇo 'smīti' ca vadamāno sammā vadeyya na ca pana musā-vādaṃ āpajjeyyāti.'

14. 'Imesaṃ pana brāhmaṇa pañcannaṃ aṅgānaṃ sakkā ekaṃ aṅgaṃ ṭhapayitvā catuhi aṅgehi samannā-gataṃ brāhmaṇaṃ paññāpetuṃ, 'Brāhmaṇo 'smīti' ca vadamāno sammā vadeyya na ca pana musā-vādaṃ āpajjeyyāti?'

'Sakkā bho Gotama. Imesaṃ hi bho Gotama pañ-cannaṃ aṅgānaṃ vaṇṇaṃ ṭhapayāma. Kim <sup>3</sup> hi vaṇṇo karissati? Yato kho bho brāhmaṇo ubhato sujāto hoti mātito ca pītito ca saṃsuddha-gaṇaṇiko yāva sattamā

<sup>1</sup> S<sup>m</sup> 'mhīti.

<sup>2</sup> B<sup>v</sup> vacchasi (as in § 6).

<sup>3</sup> SS kim hi (kim hi in §§ 15, 16).

pitāmahā-yugā akkhitto anupakkuṭṭho jāti-vādena, ajjhāyako ca hoti manta-dharo tiṇṇaṃ vedānaṃ pāragū sanighaṇḍu-keṭubhānaṃ sākharappabhedānaṃ itihāsa-pañcamaṇaṃ padako veyyākaraṇo lokāyata-mahāpurisa-lakhaṇesu anavayo, sīlavā ca hoti vuddha-sīli vuddha-sīlena samannāgato, paṇḍito ca hoti medhāvī paṭhamo vā dutiyo vā sujaṃ paggaṇhantānaṃ—imehi kho bho Gotama catuh' aṅgehi<sup>1</sup> samannāgataṃ brāhmaṇā brāhmaṇaṃ paññāpenti, 'Brāhmaṇo 'smīti' ca vadamāno sammā vadeyya na ca pana musā-vādaṃ āpajjeyyāti.'

15. 'Imesaṃ pana brāhmaṇa catunnaṃ aṅgānaṃ sakkā ekaṃ aṅgaṃ thapayitvā tihi aṅgehi samannāgataṃ brāhmaṇaṃ paññāpetum, "Brāhmaṇo 'smīti" ca vadamāno sammā vadeyya na ca pana musā-vādaṃ āpajjeyyāti?'

'Sakkā bho Gotama. Imesaṃ hi bho Gotama catunnaṃ aṅgānaṃ mante thapayāma. Kiṃ hi mantā karissanti? Yato kho bho brāhmaṇo ubhato sujāto hoti mātito ca pitito ca saṃsuddha-gahaṇiko yāva sattamā pitāmahā-yugā akkhitto anupakkuṭṭho jāti-vādena, sīlavā ca hoti vuddha-sīli vuddha-sīlena samannāgato, paṇḍito ca hoti medhāvī paṭhamo vā dutiyo vā sujaṃ paggaṇhantānaṃ—imehi kho bho Gotama tih'aṅgehi<sup>1</sup> samannāgataṃ brāhmaṇā brāhmaṇaṃ paññāpenti, "Brāhmaṇo 'smīti" ca vadamāno sammā vadeyya na ca pana musā-vādaṃ āpajjeyyāti.'

16. 'Imesaṃ pana brāhmaṇa tiṇṇaṃ aṅgānaṃ sakkā ekaṃ aṅgaṃ thapayitvā dvih' aṅgehi samannāgataṃ brāhmaṇaṃ paññāpetum, "Brāhmaṇo 'smīti" ca vadamāno sammā vadeyya na ca pana musā-vādaṃ āpajjeyyāti?'

'Sakkā bho Gotama. Imesaṃ hi bho Gotama tiṇṇaṃ aṅgānaṃ jātim thapayāma. Kiṃ hi jāti karissati? Yato kho bho<sup>2</sup> brāhmaṇo sīlavā ca hoti vuddha-sīli vuddha-sīlena samannāgato, paṇḍito ca hoti medhāvī paṭhamo vā dutiyo vā sujaṃ paggaṇhantānaṃ—imehi kho bho Gotama dvih' aṅgehi samannāgataṃ brāhmaṇā brāhmaṇaṃ paññāpenti, "Brāhmaṇo 'smīti" ca vadamāno sammā vadeyya na ca pana musā-vādaṃ āpajjeyyāti.'

<sup>1</sup> B<sup>2</sup> catuhi . . . tihi.

<sup>2</sup> S<sup>2</sup> omit; B<sup>2</sup> bhogota.

17. Evaṃ vutte te brāhmaṇā Soṇadaṇḍaṃ brāhmaṇaṃ etad avocaṃ :

‘Mā bhavaṃ Soṇadaṇḍo evaṃ avaca! Mā bhavaṃ Soṇadaṇḍo evaṃ avaca! Apavadat’ eva<sup>1</sup> bhavaṃ Soṇadaṇḍo vaṇṇaṃ<sup>2</sup> apavadatī manta<sup>2</sup> apavadatī jātiṃ, ekañsena bhavaṃ Soṇadaṇḍo samaṇass’ eva Gotamassa vādaṃ anupakkhandatīti.’

18. Atha kho Bhagavā te brāhmaṇe etad avoca : ‘Sace kho<sup>3</sup> tumhākaṃ brāhmaṇā<sup>4</sup> evaṃ hoti, “Appassuto ca Soṇadaṇḍo brāhmaṇo, akalyāṇa-vākkaraṇo ca Soṇadaṇḍo brāhmaṇo, duppañño ca Soṇadaṇḍo brāhmaṇo, na ca pahoti Soṇadaṇḍo brāhmaṇo<sup>5</sup> samaṇena Gotamena saddhiṃ asmiṃ vacane patimantetun<sup>7</sup> ti,” tiṭṭhatu Soṇadaṇḍo brāhmaṇo, tumhe mayā saddhiṃ mantavho. Sace pana tumhākaṃ<sup>6</sup> brāhmaṇā evaṃ hoti : Bahussuto ca<sup>6</sup> Soṇadaṇḍo brāhmaṇo, kalyāṇa-vākkaraṇo ca Soṇadaṇḍo brāhmaṇo, paṇḍito ca Soṇadaṇḍo brāhmaṇo, pahoti ca Soṇadaṇḍo brāhmaṇo samaṇena Gotamena saddhiṃ asmiṃ vacane patimantetun<sup>7</sup> ti,” tiṭṭhatha tumhe, Soṇadaṇḍo brāhmaṇo mayā saddhiṃ mantetūti.’<sup>8</sup>

19. Evaṃ vutte Soṇadaṇḍo brāhmaṇo Bhagavantam etad avoca : ‘Tiṭṭhatu bhavaṃ Gotamo, tunhī bhavaṃ Gotamo hotu, aham eva, tesam saha dhammena paṭivacanam karissāmīti.’

Atha kho Soṇadaṇḍo brāhmaṇo te brāhmaṇe etad avoca : ‘Mā bhavanto evaṃ avacuttha,<sup>9</sup> mā bhavanto evaṃ avacuttha—“Apavadat’ eva<sup>10</sup> bhavaṃ Soṇadaṇḍo vaṇṇaṃ apavadatī manta apavadatī jātiṃ, ekañsena bhavaṃ Soṇa-

<sup>1</sup> S<sup>ed</sup>m apavadate. See § 19.

<sup>2</sup> S<sup>em</sup>i omit.

<sup>3</sup> All MSS. vo (see iii. 18).

<sup>4</sup> B<sup>p</sup> brahmaṇānam.

<sup>5</sup> S<sup>et</sup> repeat na ca pahoti S<sup>o</sup> b<sup>o</sup>; and so S<sup>m</sup> erased.

<sup>6,6</sup> S<sup>o</sup> brāhmaṇa etad avoca; S<sup>t</sup> brāhmaṇam etad avocā; S<sup>m</sup> brāhmaṇo etad avoca; S<sup>d</sup> B<sup>p</sup> brāhmaṇānam e. h. b. c.

<sup>7</sup> S<sup>d</sup> B<sup>p</sup> patimantetun.

<sup>8</sup> S<sup>o</sup> mantetun ti; S<sup>t</sup> manta ti; B<sup>p</sup> patimantetūti.

<sup>9</sup> B<sup>p</sup> omits repetition of this clause.

<sup>10</sup> Only S<sup>t</sup> here apavadate.



daṇḍo samaṇass' eva Gotamassa vādaṃ anupakkhandatīti." Nāhaṃ bho apavadāmi vaṇṇaṃ vā mante vā jātiṃ vā ti.'

20. Tena kho pana samayena Soṇadaṇḍassa brāhmaṇassa bhāgineyyo Aṅako nāma māṇavako tassaṃ<sup>1</sup> parisāyaṃ nisinno hoti. Atha kho Soṇadaṇḍo brāhmaṇo te brāhmaṇe etad avoca: 'Passanti no bhonto imaṃ Aṅakaṃ māṇavakaṃ ambhakaṃ bhāgineyyan ti.'

'Evaṃ bho.'<sup>2</sup>

'Aṅako kho bho māṇavako abhirūpo dassaniyo pāsādiko paramāya vaṇṇa-pokkharatāya samannāgato brahma-vaṇṇī brahma-vaccasī<sup>3</sup> akkhuddāvakaṃ dassanāya, nāssa imissā<sup>4</sup> parisāya samasamo atthi vaṇṇena thapetvā samaṇaṃ Gotamaṃ. Aṅako kho bho māṇavako ajjhāyako manta-dhara tiṇṇaṃ vedānaṃ pāragū sanighaṇḍu-keṭu-bhānaṃ sakkharappabhedānaṃ<sup>5</sup> itihāsa-pañcamānaṃ padako veyyākaraṇo lokāyata-mahāpurisa-lakkhaṇesu anavayo. Aham assa mante vācetā. Aṅako kho bho māṇavako ubhato sujāto mātito ca pitito ca saṃsuddha-gaṇaṇiko yāva sattamā pitāmahā-yugā akkhitto anupakkuṭṭho jāti-vādena. Aham assa mātā-pitaro jānāmi. Aṅako kho bho māṇavako paṇaṃ pi haṇeyya adinnaṃ pi ādiyeyya parādāraṃ pi gaccheyya musā pi bhaṇeyya<sup>6</sup> majjamaṃ pi piveyya, ettha dāni bho kiṃ vaṇṇo karissati, kiṃ mantā, kiṃ jāti? Yato kho bho brāhmaṇo silavā ca hoti vuddha-sīlī vuddha-sīlena samannāgato, paṇḍito ca hoti medhāvī paṭhamo vā dutiyo vā sujaṃ paggaṇhantānaṃ, imehi kho bho dvīhi' angehi samannāgataṃ brāhmaṇaṃ brāhmaṇaṃ paññāpeti, "Brāhmaṇo 'smīti" ca vadamāno sammā vadeyya na ca pana musā-vādaṃ āpajjeyyātī.'

21. 'Imesaṃ pana brāhmaṇa dvinnāṃ aṅgānaṃ sakkā ekaṃ aṅgaṃ thapayitvā ekena aṅgena samannāgataṃ brāhmaṇaṃ paññāpetum, "Brāhmaṇo 'smīti" ca vadamāno sammā vadeyya na ca pana musā-vādaṃ āpajjeyyātī?'

<sup>1</sup> S<sup>a</sup> tassa.

<sup>2</sup> So all MSS.

<sup>3</sup> S<sup>a</sup> vaddī S<sup>i</sup> vadasī S<sup>m</sup> vaddhi B<sup>p</sup> vacchasi.

<sup>4</sup> S<sup>a</sup> 'missā: B<sup>p</sup> imassam parisayam.

<sup>5</sup> B<sup>p</sup> sakkhara°. <sup>6</sup> So all MSS. (S<sup>odt</sup> n): Sum. bhāseyya.

'No h' idam bho Gotama. Sila-paridhotā hi bho Gotama paññā, paññā-paridhotam silam, yattha silam tattha paññā, yattha paññā tattha silam, silavato paññā paññāvato silam, sila-paññānañ ca pana lokasmiṃ aggam akkhāyati. Seyyathā pi bho Gotama hatthena vā hattham dhopeyya,<sup>1</sup> pādena vā pādam dhopeyya, evam eva kho bho Gotama sila-paridhotā paññā, paññā-paridhotam silam, yattha silam tattha paññā, yattha paññā tattha silam, silavato paññā paññāvato silam, sila-paññānañ ca pana lokasmiṃ aggam akkhāyatīti.'

22. 'Evam etam brāhmaṇa. Sila-paridhotā hi brāhmaṇa paññā, paññā-paridhotam silam, yattha silam tattha paññā, yattha paññā tattha silam, silavato paññā paññāvato silam, sila-paññānañ ca pana lokasmiṃ aggam akkhāyati. Katamam pana tam brāhmaṇa silam, katamā sā paññā ti ?'

'Ettaka-paramā va mayam bho Gotama etasmiṃ atthe. Sādhū vata bhavantam yeva bho Gotamam paṭibhātu etassa bhāsitassa attho ti.'

23. 'Tena hi brāhmaṇa suṇāhi, sādhuṇam manasikarohi, bhāsissāmīti.'

'Evam bho' ti kho Sonadaṇḍo brāhmaṇo Bhagavato paccassosi.

Bhagavā etad avoca :

'Idha brāhmaṇa Tathāgato loka uppajjati araham sammā-sambuddho . . . [yathā Sāmañña-phale evam vitthāretabbam]. . . . Evam kho brāhmaṇa bhikkhu sila-sampanno hoti. Idam pi kho tam brāhmaṇa silam.

' . . . pe <sup>2</sup> . . . paṭhamajjhānam upasampajja viharati . . . pe . . . dutiyajjhānam . . . pe . . . tatiyajjhānam . . . catutthajjhānam upasampajja viharati . . . pe . . . nāna-dassanāya cittam abhinīharati abhininnāmeti . . . pe . . . idam pi 'ssa hoti paññāya . . . pe . . . nāparam itthattayāti pajānāti. Idam pi 'ssa hoti paññāya. Ayam kho sā brāhmaṇa paññā <sup>3</sup> ti.'

24. Evam vutte Sonadaṇḍo brāhmaṇo Bhagavantam etad avoca : 'Abhikkantam bho Gotama, abhikkantam bho

<sup>1</sup> B<sup>p</sup> dhoveyya. <sup>2</sup> SS omit this pe. <sup>3</sup> S<sup>c</sup>dm<sup>t</sup> paññāyāti.

Gotama. Seyyathā pi bho Gotama nikkujjitam vā ukkujeyya, paṭicchannam vā vivareyya, mūlhasa vā maggam ācikkheyya, andhakāre vā tela-pajotam dhāreyya : "cak-khumanto rūpāni dakkhintīti," evam eva bhotā<sup>1</sup> Gotamena aneka-pariyāyena dhammo pakāsito. Esāham Bhagavantam Gotamam saraṇam gacchāmi dhammañ ca bhikkhu-saṃghaṃ ca, upāsakam maṃ bhavam Gotamo dhāretu ajjatagge paṇupetaṃ saraṇam gataṃ. Adhivāsetu ca me bhavam Gotamo svātanāya bhattam saddhim bhikkhu-saṃghenāti.'

Adhivāsesi Bhagavā tuṇhī-bhāvena. Atha kho Sonadando brāhmaṇo Bhagavato adhivāsanaṃ veditvā utṭhāy' āsanā Bhagavantam abhivādetvā padakkhiṇam katvā pakāmi. Atha kho Sonadando brāhmaṇo tassā rattiyaṃ accayena sake nivesane paṇitaṃ khādaniyaṃ bhojaniyaṃ patiyādāpetvā Bhagavato kālam ārocāpesi : 'Kālo bho Gotama, niṭṭhitaṃ bhattan ti.'

25 Atha kho Bhagavā pubbaṇha-samayaṃ nivāsetvā patta-civaraṃ ādāya saddhim bhikkhu-saṃghena yena Sonadandassa brāhmaṇassa nivesanaṃ ten' upasaṃkami, upasaṃkamitvā paññatte āsane nisīdi. Atha kho Sonadando brāhmaṇo Buddha-pamukhaṃ bhikkhu-saṃgham paṇitena khādaniyena bhojaniyena sahatthā santappesi sampavāresi. Atha kho Sonadando brāhmaṇo Bhagavantam bhuttāvim onīta-patta-pāṇiṃ aññataraṃ nīcam āsanaṃ gahetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Sonadando brāhmaṇo Bhagavantam etad avoca :

26. 'Ahañ ce va kho pana bho Gotama parisa-gato samāno āsanā vuṭṭhahitvā Bhagavantam<sup>2</sup> Gotamam abhivādeyyam, tena maṃ sā parisā paribhaveyya. Yaṃ kho pana sā parisā paribhaveyya yaso pi tassa hāyetha, yassa kho pana yaso hāyetha bhogā pi tassa hāyeyyum, yaso-laddhā kho pan' amhākaṃ bhogā. Ahañ ce va kho pana bho Gotama parisa-gato samāno añjalim paggaṇheyyam, āsanā me taṃ bhavam Gotamo paccutthānaṃ dhāretu. Ahañ

<sup>1</sup> S<sup>m</sup> bho (and so in iii. 22 ; comp. iii. 17, 19).

<sup>2</sup> B<sup>p</sup> Bhavantam.

ce va kho pana bho Gotama parisa-gato samāno veṭṭhanam omuñceyyam, sirasā me tam bhavam Gotamo abhivādanam dhāretu.—Ahañ ce va kho pana bho Gotama yāna-gato samāno yānā paccorohitvā Bhagavantam Gotamam abhivādeyyam, tena mam sā parisā paribhaveyya. Yam kho pana sā parisā paribhaveyya, yaso pi tassa hāyetha, yassa kho pana yaso hāyetha bhogā pi tassa hāyeyyum, yaso-laddhā kho<sup>1</sup> pan' amhakam bhogā. Ahañ ce va kho<sup>1</sup> pana<sup>2</sup> bho Gotama yāna-gato samāno patoda-latṭhim abbhunnameyyam, yānā me tam bhavam Gotamo paccorohanam dhāretu. Ahañ ce va kho pana bho Gotama yāna-gato samāno hattham apanāmeyyam, sirasā me tam bhavam Gotamo abhivādanam dhāretūti.'

27 Atha kho Bhagavā Sonadaṇḍam brāhmaṇam dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahamsetvā utthāyāsanaṁ pakkāmiti.

SONADAṆḌA-SUTTAM.<sup>3</sup>

<sup>1</sup> S<sup>odt</sup> omits.

<sup>2</sup> B<sup>p</sup> omits.

<sup>3</sup> B<sup>p</sup> Sonadaṇḍa-suttam niṭṭhitam catuttham.

## [v. Kūṭadanta Sutta.]

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1. Evam me sutam. Ekam samayaṃ Bhagavā Magadhesu<sup>1</sup> cārikam caramāno mahatā bhikkhu-saṃghena saddhim pañca-mattehi bhikkhu-satehi yena Khānumataṃ<sup>2</sup> nāma Magadhānaṃ Brāhmaṇa-gāmo tad avasari. Tatra sudam Bhagavā Khānumate viharati Ambalaṭṭhikāyaṃ. Tena kho pana samayena Kūṭadanto<sup>3</sup> brāhmaṇo Khānumataṃ ajjhāvasati sattussadam satinaḥkaṭṭhodakam sadhaññam rāja-bhoggaṃ raññā Magadhena Seniyena Bimbisārena dinnam rāja-dāyaṃ brahma-deyyam. Tena kho pana samayena Kūṭadantassa brāhmaṇassa mahā yañño upakkhato<sup>4</sup> hati, satta ca usabha-satāni satta ca vacchatarasatāni satta ca vacchatarī-satāni satta ca aja-satāni satta ca urabbha-satāni thūnūpanītāni honti yaññatthāya.

2. Assosum kho Khānumatakā brāhmaṇa-gahapatikā : ‘Samaṇo khalu bho Gotamo Sakya-putto Sakya-kulā pabbajito Magadhesu cārikam caramāno mahatā bhikkhu-saṃghena saddhim pañca-mattehi bhikkhu-satehi Khānumataṃ anuppatto Khānumate viharati Ambalaṭṭhikāyaṃ. Tam kho pana Bhagavantam Gotamaṃ evam kalyāṇo kittisaddo abbhuggato : “Iti pi so Bhagavā araham sammā-sambudho vijjā-carāṇa-sampannosugatoloka-vidū anuttaro purisadamma-sārathi satthā deva-manussānaṃ buddho bhagavā

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<sup>1</sup> S<sup>cm</sup> B<sup>p</sup> Mag-; S<sup>d</sup> Māg-(*throughout*).

<sup>2</sup> S<sup>m</sup> khānum<sup>c</sup> *always*.

<sup>3</sup> B<sup>p</sup> *always* Kuta.

<sup>4</sup> S<sup>c</sup> upakkattho; S<sup>d</sup> upakkhato; B<sup>p</sup> upakkhato.



ti." So imaṃ lokam sadevakam samāarakam salbrahmakam sassamaṇa-brāhmaṇim pajam sadevamanussam sayam abhiññā sacchikatvā pavedeti. So dhammam deseti ādikalyāṇam majjhe kalyāṇam pariyoṣāna-kalyāṇam sāttham savyañjanam, kevala-paripunnāṃ parisuddham brahmācariyam pakāseti. Sadhu kho pana tathā-rūpānaṃ arahataṃ dassanaṃ hotīti.<sup>1</sup> Atha kho Khānumatakā brahmaṇa-gahapatikā Khānumatā nikkhamitvā saṃghā saṃghī<sup>2</sup> gaṇi-bhūtā yena Ambalatthikā ten' upasaṃkamanti.

3. Tena kho pana samayena Kūṭadanto brāhmaṇo upari-pāsāde divā-seyyam upagato hoti. Addasā kho Kūṭadanto brāhmaṇo Khānumatake brahmaṇa-gahapatike Khānumatā nikkhamitvā saṃghā saṃghī gaṇi-bhūte yena Ambalatthikā ten' upasaṃkamante. Disvā khattam āmantesi :

'Kin nu kho bho khatte Khānumatakā brāhmaṇa-gahapatikā Khānumatā nikkhamitvā saṃghā saṃghī gaṇi-bhūtā yena Ambalatthikā ten' upasaṃkamantīti ?'

'Atthi kho bho samaṇo<sup>2</sup> Gotamo Sakya-putto Sakya-kulā pabbajito. Māgadhesu cārikam carāmāno mahatā bhikkhu-saṃghena saddhim pañca-mattehi bhikkhu-satehi Khānumataṃ anuppatto Khānumate viharati Ambalatthikāyam. Tam kho pana Bhagavantam<sup>3</sup> Gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato : "Iti pi so Bhagavā araham sammā-sambuddho vijjā-carana-sampanno sugato loka-vidū anuttaro purisa-damma-sārathi satthā deva-manussānaṃ buddho bhagavā ti." Tam ete Bhagavantam Gotamaṃ dassanāya upasaṃkamantīti.'

4. Atha kho Kūṭadantassa brāhmaṇassa etad ahosi : 'Sutam kho<sup>4</sup> pana me tam : "Samaṇo Gotamo tividha<sup>5</sup>-yañña-sampadam solasa-parikkhāram jānātīti." Na kho panāham jānāmi tividha-yañña-sampadam solasa-parikkhāram, iechāmi cāham mahā-yaññaṃ yajitum. Yan nunā-

<sup>1</sup> B<sup>m</sup> saṃgha-saṃghī.

<sup>2</sup> S<sup>edmt</sup> add khalu bho.

<sup>3</sup> B<sup>p</sup> bhavantam (twice).

<sup>4</sup> S<sup>at</sup> B<sup>p</sup> omit.

<sup>5</sup> B tividham always. See §§ 9, etc. Only at end of § 20 SS have tividhā (and there S<sup>m</sup> has the ā struck out).

ham samaṇaṃ Gotamaṃ upasaṃkamitvā tividha-yañña-sampadaṃ solasa-parikkhāraṃ puccheyyan ti.'

Atha kho Kūṭadanto Brāhmaṇo taṃ khattaṃ āmantesi : 'Tena hi bho khatte yena Khānumatakā brāhmaṇa-gahapatikā ten' upasaṃkama,<sup>1</sup> upasaṃkamitvā Khānumatake brāhmaṇa-gahapatike evaṃ vadehi : "Kūṭadanto bho brāhmaṇo evaṃ āha : Āgamentu kira bhavanto, Kūṭadanto pi brāhmaṇo samaṇaṃ Gotamaṃ dassanāya upasaṃkamissatīti."

'Evaṃ bho' ti kho so khattā Kūṭadantassa brāhmaṇassa paṭissutvā yena Khānumatakā brāhmaṇa-gahapatikā ten' upasaṃkami, upasaṃkamitvā Khānumatake brāhmaṇa-gahapatike etad avoca : 'Kūṭadanto bho brāhmaṇo evaṃ āha : "Āgamentu kira bhavanto, Kūṭadanto pi brāhmaṇo samaṇaṃ Gotamaṃ dassanāya upasaṃkamissatīti."

5. Tena kho pana samayena anekāni brāhmaṇa-satāni Khānumate paṭivasanti : 'Kūṭadantassa brāhmaṇassa mahā-yaññaṃ anubhavissāmāti.' Assosum kho te brāhmaṇā : 'Kūṭadanto kira brāhmaṇo samaṇaṃ Gotamaṃ dassanāya upasaṃkamissatīti.' Atha kho te brāhmaṇā yena Kūṭadanto brāhmaṇo ten' upasaṃkamimsu, upasaṃkamitvā Kūṭadantaṃ brāhmaṇaṃ etad avocum :

'Saccam kira bhavaṃ Kūṭadanto samaṇaṃ Gotamaṃ dassanāya upasaṃkamissatīti ?'

'Evaṃ kho me bho hoti, aham pi samaṇaṃ Gotamaṃ dassanāya upasaṃkamissāmīti.'

6. 'Mā bhavaṃ Kūṭadanto samaṇaṃ Gotamaṃ dassanāya upasaṃkami, na arahati bhavaṃ Kūṭadanto samaṇaṃ Gotamaṃ dassanāya upasaṃkamtum. Sace bhavaṃ Kūṭadanto samaṇaṃ Gotamaṃ dassanāya upasaṃkamissati, bho Kūṭadantassa yaso hāyissati, samaṇassa Gotamassa yaso abhivaddhissati. Yam pi bhotā Kūṭadantassa yaso hāyissati, samaṇassa Gotamassa yaso abhivaddhissati, iminā p'āṅgena na arahati bhavaṃ Kūṭadanto samaṇaṃ Gotamaṃ dassanāya upasaṃkamtum. Samaṇo tveva Gotamo arahati bhavantaṃ Kūṭadantaṃ dassanāya upa-

<sup>1</sup> *All MSS.* -kami. (*Compare* iv. 3.)

samkamitum. Bhavam hi Kūṭadanto ubhato sujāto mātito ca pitito ca samsuddha-gaṇaniko yāva sattamā pitāmahā<sup>1</sup>. yugā akkhitto anupakuttho<sup>2</sup> jāti-vādena. Yam pi bhavam Kūṭadanto ubhato sujāto mātito ca pitito ca samsuddha-gaṇaniko yāva sattamā pitāmahā-yugā akkhitto anupakuttho jāti-vādena, iminā p'āṅgena na arahati bhavam Kūṭadanto samaṇam Gotamam dassanāya upasamkamitum, samaṇo tveva Gotamo arahati bhavantam Kūṭadantam dassanāya upasamkamitum. Bhavam hi Kūṭadanto addho mahaddhano mahā-bhogo . . . pe . . . Bhavam hi Kūṭadanto ajjhāyako manta-dhara tiṇṇam vedānam pāragū sanighaṇḍu-keṭubhānam sakkhara-ppabhedānam itihāsa-pañcamānam padako veyyakaraṇo lokāyata-mahāpurisa-lakkhaṇesu anavayo. Bhavam hi Kūṭadanto abhirūpo dassaniyo pāsādiko paramāya vaṇṇa-pokkharatāya samannāgato brahma-vaṇṇi brahma-vaccasī<sup>3</sup> akkhuddāvakāso dassanāya. Bhavam hi Kūṭadanto sīlavā vuddha-sīli vuddha-sīlena samannāgato. Bhavam hi Kūṭadanto kalyāṇa-vāco kalyāṇa-vākkaraṇo poriyā vācāya samannāgato vissatthāya anelagalāya<sup>4</sup> atthassa viññāpaniyā. Bhavam hi Kūṭadanto bahunnam ācariya-pācariyo tīṇi māṇavaka-satāni mante vāceti, bahū kho pana nānā-disā nānā-janapadā māṇavakā āgacchanti bhoto Kūṭadantassa santike mantatthikā mante adhiyitu<sup>5</sup>. kāmā. Bhavam hi Kūṭadanto jinno vuddho mahallako addhagato vayo anuppatto, samaṇo Gotamo taruṇo c' eva taruṇa-paribbājako<sup>6</sup> ca. Bhavam hi Kūṭadanto rañño Māgadhassa Seniyassa Bimbisārassa sakkato garukato mānito pūjito apacito. Bhavam hi Kūṭadanto brāhmaṇassa Pokkharasādissa<sup>7</sup> sakkato garukato mānito pūjito apacito.

<sup>1</sup> SS mahā- (twice in § 6, and twice in § 7, and twice in § 12). See iv. 4.

<sup>2</sup> B<sup>p</sup> akhitto anupakuttho (see iii. 3. 58).

<sup>3</sup> SS vadḍhi; B<sup>p</sup> vacchasi as at § 7.

<sup>4</sup> S<sup>cd</sup> anelagalāya; S<sup>mt</sup> B<sup>p</sup> anelagalāya.

<sup>5</sup> AU MSS. adhiyitu (See "Journal P. T. S." 1886, and J. 4. 496).

<sup>6</sup> S<sup>d</sup> pabbajako; B<sup>p</sup> pabbajito.

<sup>7</sup> B<sup>p</sup> Pokkharasātissa.

Bhavamhi Kūṭadanto Khānumatam ajjhāvasati sattussadam<sup>1</sup> satīnakatthodakam sadhaññaṃ rāja-bhoggaṃ rañña Māgadhenā Seniyenā Bimbisārena dinnam rāja-dāyam brahma-deyyam. Yam pi bhavam Kūṭadanto Khānumatam ajjhāvasati sattussadam satīnakatthodakam sadhaññaṃ rāja-bhoggaṃ rañña Māgadhenā Seniyenā Bimbisārena dinnam rāja-dāyam brahma-deyyam, iminā p'āṅgena na arahati bhavam Kūṭadanto samaṇam Gotamam dassanāya upasamkamitum, samaṇo tveva Gotamo arahati bhavantam Kūṭadantam dassanāya upasamkamitum ti.'

7. Evaṃ vutte Kūṭadanto brāhmaṇo te brāhmaṇe etad avoca :

'Tena hi bho mama pi suṇātha yathā mayam eva arahāma taṃ bhavantam Gotamam dassanāya upasamkamitum, na tveva arahati so bhavam Gotamo amhākam dassanāya upasamkamitum. Samaṇo khalu bho Gotamo ubhato sujāto mātito ca pitito ca saṃsuddha-gaṇaniko yāva sattamā pitāmahā-yugā akkhitto anupakkuttho jati-vādena. Yam pi bho samaṇo Gotāmo ubhato sujāto mātito ca pitito ca saṃsuddha-gaṇaniko yāva sattamā pitāmahā-yugā akkhitto anupakkuttho jāti-vādena, iminā p'āṅgena na arahati so bhavam Gotamo amhākam dassanāya upasamkamitum, atha kho mayam eva arahāma taṃ bhavantam Gotamam dassanāya upasamkamitum. Samaṇo khalu bho Gotamo mahantam ñāti-saṃgham ohāya<sup>2</sup> pabbajito. Samaṇo khalu bho Gotamo pahūtam hirañña-suvaṇṇam ohāya pabbajito bhūmi-gataṃ ca vehāsatthaṃ ca. Samaṇo khalu bho Gotamo daharo va samāno susukāla-keso bhadrena yobbanena samannāgato paṭhamena vayasā agārasmā anagāriyam pabbajito. Samaṇo khalu bho Gotamo akāmakānam mātā-pitunnam assu-mukhānam rudantānam kesa-massum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajito. Samaṇo khalu bho Gotamo abhirūpo dassaniyo pāsādiko paramāya vanṇa-pokkharatāya samannāgato brahma-vanṇi brahma-vaccasī<sup>3</sup> akkhuddāvakaṇṇo

<sup>1</sup> B<sup>p</sup> satthussadam.

<sup>2</sup> S<sup>a</sup> B<sup>p</sup> pahāya.

<sup>3</sup> SS vaddhī; B<sup>p</sup> vacchasi.

dassanāya. Samaṇo khalu bho Gotamo silavā ariya-sīli kusala-sīli kusala-silena samannāgato. Samaṇo khalu bho Gotamo kalyāṇa-vāco kalyāṇa - vākkaraṇo poriyā vācāya samannāgato vissatthāya anelagalāya<sup>1</sup> atthassa viññāpaniyā. Samaṇo khalu bho Gotamo bahunnam ācariya-pācariyako. Samaṇo khalu bho Gotamo khīṇa-kāma-rāgo vigata-cāpallo. Samaṇo khalu bho Gotamo kamma-vādi kiriya-vādi apāpa-purekkhāro brahmaññāya pajāya. Samaṇo khalu bho Gotamo uccā kulā pabbajito ādinakkhattiya-kulā.<sup>2</sup> Samaṇo khalu bho Gotamo addha-kulā pabbajito mabaddhanā mahā-bhogā. Samaṇam khalu bho Gotamam tiro ratthā tiro janapadā sampucchitum āgacchanti. Samaṇam khalu bho Gotamam anekāni devatā-sahassāni<sup>3</sup> pānehi saraṇam gatāni. Samaṇam khalu bho Gotamam evam kalyāṇo kittisaddo abbhuggato: "Iti pi so Bhagavā araham sammā-sambuddho vijjā-carāṇa-sampanno sugato loka-vidū anuttaro purisa - damma - sārathi satthā deva-manussānam buddho bhagavā ti." Samaṇo khalu bho Gotamo dvattimsa mahāpurisa-lakkhaṇehi samannāgato. Samaṇo khalu bho Gotamo ehi-sāgata-vādi<sup>4</sup> sakhilo sammodako abbhakutiko uttāna-mukho pubba-bhāsī. Samaṇo khalu bho Gotamo catunnam parisānam sakkato garukato mānito pūjito apacito. Samaṇe khalu bho Gotame<sup>5</sup> bahū devā ca manussā ca abhippasannā. Samaṇo khalu bho Gotamo yasmim gāme vā nigame vā pativasati na tasmim gāme vā nigame vā amanussā manusse viheṭhenti. Samaṇo khalu bho Gotamo samghī gaṇi gaṇācariyo puthu-tittha-karānam aggam akkhāyati. Yathā kho pana bho ekesam samaṇa-brāhmaṇānam yathā vā tathā vā yaso samudāgacchati na h'eva<sup>6</sup> samaṇassa Gotamassa yaso samudāgato, atha kho anuttarāya vijjā-carāṇa-sampadāya samaṇassa Gotamassa yaso samudāgato. Samaṇam khalu bho Gotamam rājā Māgadho Seniyo Bimbisāro saputto sabhario

<sup>1</sup> S<sup>ed</sup> anelagalāya; S<sup>mt</sup> B<sup>p</sup> anelagalāya.

<sup>2</sup> S<sup>c</sup> ādiya-kulā; B asambhinnakh<sup>o</sup>. <sup>3</sup> B sata-sahassāni.

<sup>4</sup> B<sup>p</sup> -svāgata-. <sup>5</sup> S<sup>m</sup> has loc.; all other MSS. nom.

<sup>6</sup> MSS. eva here, evam in iv. 6.



sapariso sāmacco pāṇehi saraṇaṃ gato. Samaṇaṃ khalu bho Gotamaṃ rājā Pasenadi Kosalo saputto sabhariyo sapariso sāmacco pāṇehi saraṇaṃ gato. Samaṇaṃ khalu bho Gotamaṃ brāhmaṇo Pokkharasādi <sup>1</sup> saputto sabhariyo sapariso sāmacco pāṇehi saraṇaṃ gato. Samaṇo khalu bho Gotamo rañño Māgadhasa Seniyassa Bimbisārassa sakkato garukato mānito pūjito apacito. Samaṇo khalu bho Gotamo rañño Pasenadissa Kosalassa sakkato garukato mānito pūjito apacito. Samaṇo khalu bho Gotamo Brāhmaṇassa Pokkharasādissa <sup>2</sup> sakkato garukato mānito pūjito apacito. Samaṇo khalu bho Gotamo Khānumataṃ anupatto Khānumate viharati Ambalaṭṭhikāyaṃ. Ye kho pana keci samaṇā vā brāhmaṇā vā amhākaṃ gāmaṃkhattaṃ āgacchanti atithiṃ no te honti. Atithiṃ kho paṇ' amhehi sakkātabbā garukātabbā mānetabbā pūjetabbā apacetabbā. Yam pi bho samaṇo Gotamo Khānumataṃ anupatto Khānumate viharati Ambalaṭṭhikāyaṃ atithi' amhākaṃ samaṇo Gotamo. Atithiṃ kho paṇ' amhehi sakkātabbo garukātabbo mānetabbo pūjetabbo apacetabbo. Iminā p'āṅgena na arahati so bhavaṃ Gotamo amhākaṃ dassanāya upasaṃkamitum, atha kho mayam eva arahāma tam bhavaṃ Gotamaṃ dassanāya upasaṃkamitum. Ettake kho aham bho tassa bho Gotamassa vaṇṇe pariyaṇāmi, no ca kho so bhavaṃ Gotamo ettaka-vaṇṇo, aparimāṇa-vaṇṇo hi so bhavaṃ Gotamo ti.'

8. Evaṃ vutte te brāhmaṇā Kūṭadantaṃ brāhmaṇaṃ etad avocum : 'Yathā kho bhavaṃ Kūṭadanto samaṇassa Gotamassa vaṇṇe <sup>3</sup> bhāsati ito ce pi so bhavaṃ Gotamo yojana-sate viharati alam eva saddhena kula-puttena dassanāya upasaṃkamitum api putānsenāpi. Tena hi bho sabbe va samaṇaṃ Gotamaṃ dassanāya upasaṃkamis-sāmāti.'

Atha kho Kūṭadanto brāhmaṇo mahatā brāhmaṇa-gaṇena saddhiṃ yena Ambalaṭṭhikā yena Bhagavā ten' upasaṃkami, upasaṃkamitvā Bhagavatā saddhiṃ sam-

<sup>1</sup> *All MSS.* -sāti.

<sup>2</sup> *Bp.* -sātissa (*SS all d here*).

<sup>3</sup> *All MSS.* vaṇṇo (*as most at D. iv. 7*).

modiṃ sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Khānumatakā pi kho brāhmaṇa-gahapatikā app ekacce Bhagavantam abhivādetvā ekamantaṃ nisīdīsu, app ekacce Bhagavatā saddhiṃ sammodīsu sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdīsu, app' ekacce yena Bhagavā ten' añjaliṃ panāmetvā ekamantaṃ nisīdīsu, app ekacce nāma-gottam sāvetvā ekamantaṃ nisīdīsu, app ekacce tuṇhī-bhūtā ekamantaṃ nisīdīsu.

9. Ekamantaṃ nisīno kho Kūṭadanto brāhmaṇo Bhagavantam etad avoca :

'Sutaṃ me taṃ bho Gotama : "Samaṇo Gotamo tividha-yañña-sampadam<sup>1</sup> soḷasa-parikkhāraṃ jānātīti." Na kho panāham jānāmi tividha-yañña-sampadam soḷasa-parikkhāraṃ, icchāmi cāham mahā-yaññaṃ yajitum. Sādhū me bhavaṃ Gotamo tividha-yañña-sampadam soḷasa-parikkhāraṃ desetūti.' 'Tena hi brāhmaṇa suṇohi, sādhukaṃ manasi-karohi, bhāsissāmīti.'

'Evaṃ bho' ti kho Kūṭadanto brāhmaṇo Bhagavato paccassosi. Bhagavā etad avoca :

10. 'Bhūta-pubbaṃ brāhmaṇa rājā Mahā-vijito nāma aho si addho mahaddhana mahā-bhogo pahūta-jātarūpa-rajato pahūta-vittūpakaraṇo pahūta-dhana-dhañño paripuṇṇakosa-koṭṭhāgāro. Atha kho brāhmaṇa rañño Mahā-vijitassa raho-gatassa patisallīnassa<sup>2</sup> evaṃ cetaso parivitakko udapādi : "Adhigatā kho me vipulā mānusakā bhogā, mahantaṃ pathavi-maṇḍalaṃ abhivijīya ajjhāvasāmi. Yan nūnāham mahā-yaññaṃ yajeyyaṃ yaṃ mama assa dīgharattaṃ hitāya sukhāyāti." Atha kho brāhmaṇa rājā Mahā-vijito purohitaṃ<sup>3</sup> brāhmaṇaṃ āmantāpetvā<sup>4</sup> etad avoca : "Idha mayham brāhmaṇa raho-gatassa patisallīnassa evaṃ cetaso parivitakko udapādi : 'Adhigato me vipulā mānusakā

<sup>1</sup> B<sup>p</sup> vidham thrice (and so S<sup>cm</sup> the first time only). See § 4.

<sup>2</sup> All MSS. twice t ; S<sup>ct</sup> B<sup>p</sup> twice n ; S<sup>dm</sup> twice n (Old CV. vii. 1, 2, t and n) ; at vi. 2, 3, SS patisallīno.

<sup>3</sup> S<sup>d</sup> and S<sup>t</sup> often porohito ; B<sup>p</sup> usually parohito.

<sup>4</sup> B<sup>p</sup> āmantetvā (and in § 12).

bhogā, mahantam paṭhavi-maṇḍalam abhivijīya ajjhāva-sāmi. Yan nūnāham mahā-yaññam yajeyyam, yam mama assa digha-rattam hitāya sukhāyāti.' Icchām' aham brāhmaṇa mahā-yaññam yajitum. Anusāsatu maṃ bhavam yam mama assa digha-rattam hitāya sukhāyāti."

11. 'Evam vuttē brāhmaṇa purohito brāhmaṇo rājānam Mahā-vijitam etad avoca: "Bhoto kho rañño janapado sakaṇṭhako <sup>1</sup> sa-upapīlo, <sup>2</sup> gāma-ghātā pi dissanti [nigama-ghātā pi dissanti <sup>3</sup>] nagara-ghātā pi dissanti pantha-duhanā pi dissanti. Bhavañ ce kho <sup>4</sup> pana rājā evam sakaṇṭhake janapade sa-upapīle balim uddhareyya, akicca-kārī assa tena bhavam rājā. Siyā kho pana bhoto rañño evam assa: 'Aham etam dassu-khilam <sup>5</sup> vadhena vā bandhena <sup>6</sup> vā jāniyā <sup>7</sup> vā garahāya vā pabbājanāya vā samūhanissāmiti,' na kho pan' etassa dassu-khilassa evam sammā samugghāto hoti. Ye te hatāvasesakā bhavissanti, te pacchā rañño janapadam vihetthessanti. <sup>8</sup> Api ca kho idam samvidhānam āgama evam etassa dassu-khilassa sammā sammugghāto hoti. Tena hi bhavam rājā ye bhoto rañño janapade ussahanti kasi-gorakkhe tesam bhavam rājā bija-bhattam anuppādetu, <sup>9</sup> ye bhoto rañño janapade ussahanti vañijjāya tesam bhavam rājā pābhatam anuppādetu, ye bhoto rañño janapade ussahanti rāja-porise tesam bhavam rājā bhatta-vetanam pakappetu, te ca manussā sa-kamma-pasutā rañño janapadam na vihetthessanti, mahā ca rañño rāsiko bhavissati, khemaṭṭhitā janapadā akaṇṭakā anupapilā, manussā ca mudā modamānā ure putte naccantā apāruta-gharā maññe viharissantīti."

"Evam bho" ti kho brāhmaṇa rājā Mahā-vijito purohitassa brāhmaṇassa paṭissutvā, ye rañño janapade ussa-

<sup>1</sup> S<sup>d</sup> thrice and S<sup>c</sup> here sakaṇṭhako.

<sup>2</sup> S<sup>d</sup> B<sup>p</sup> uppilo.

<sup>3</sup> S<sup>om</sup> omit.

<sup>4</sup> S<sup>d</sup> bhavam ce va kho; B<sup>p</sup> bhavam kho.

<sup>5</sup> S<sup>od</sup> dasasu.

<sup>6</sup> S<sup>d</sup> bandhanena.

<sup>7</sup> S<sup>et</sup> janiyāya.

<sup>8</sup> B<sup>p</sup> vihedissanti.

<sup>9</sup> S<sup>odm</sup> oppādetu, but S<sup>od</sup> just below ā and see next paragraph. (B<sup>p</sup> ā both times).

himsu kasi-gorakke tesam bhavaṃ rājā Mahā-vijito bija-bhattaṃ anuppādesi,<sup>1</sup> ye rañño janapade ussahimsu vaṇijāya tesam rājā Mahā-vijito pābhattaṃ anuppādesi, ye rañño janapade ussahimsu rāja-porise, tesam rājā Mahā-vijito bhatta-vetanaṃ pakappesi, te ca manussā sa-kamma-pasutā rañño janapadaṃ na vihetthesuṃ,<sup>2</sup> mahā ca rañño rāsiko ahoṣi, khemaṭṭhitā janapadā akaṇṭakā anupapilā, manussā ca mudā modamānā ure putte naccantā apāruta-gharā maññe viharimsu.

12. 'Atha kho brāhmaṇa rājā Mahā-vijito purohitaṃ brāhmaṇaṃ āmantāpetvā etad avoca: "Samūbato kho me bho dassu-khilo, bhoto samvidhānaṃ āgamma mahā ca me rāsiko khemaṭṭhitā janapadā akaṇṭakā anupapilā manussā ca mudā modamānā ure putte naccantā apāruta-gharā maññe viharimsu. Icchāmi' ahaṃ brāhmaṇa mahā-yaññaṃ yajitum. Anusāsatu maṃ bhavaṃ yaṃ mama assa dīgha-rattaṃ hitāya sukhāyāti."

"Tena hi bhavaṃ rājā ye bhoto rañño janapade khattiyā anuyuttā<sup>3</sup> negamā c' eva jānapadā ca te bhavaṃ rājā āmantayataṃ: 'Icchāmi' ahaṃ bho mahā-yaññaṃ yajitum, anujānantu me bhonto yaṃ mama assa dīgha-rattaṃ hitāya sukhāyāti.' Ye bhoto rañño janapade amaccā pārisajjā negamā c' eva jānapadā ca . . . pe . . . brāhmaṇa-mahāsāla negamā c' eva jānapadā ca . . . pe . . . gahapati-necayikā<sup>4</sup> negamā c' eva jānapadā ca, te bhavaṃ rājā āmantayataṃ: 'Icchāmi' ahaṃ bho mahā-yaññaṃ yajitum, anujānantu me bhavanto yaṃ mama assa dīgha-rattaṃ hitāya sukhāyāti."

"Evaṃ bho" ti kho brāhmaṇa rājā Mahā-vijito purohitassa brāhmaṇassa paṭissutvā ye rañño janapade khattiyā anuyuttā negamā c' eva jānapadā ca, te rājā Mahā-vijito

<sup>1</sup> S<sup>o</sup> anuppadesi; B<sup>b</sup> twice °ppadāsi (but just below S<sup>odm</sup> °ppā°).

<sup>2</sup> S<sup>odt</sup> °theyyumu; S<sup>m</sup> °theyyumu corrected to °thesumu; B<sup>b</sup> vihedhisu. <sup>3</sup> B<sup>b</sup> anuyanta.

<sup>4</sup> S<sup>at</sup> here nomayikā and S<sup>d</sup> nevayikā; B<sup>b</sup> twice venayikā; S<sup>m</sup> B<sup>m</sup> necayikā; and so SS below.

āmantesi: "Icchām' ahaṃ bho mahā-yaññaṃ yaḍḍhāya, anujānantu me bhavanto yaṃ mama assa digha-rattam hitāya sukhāyāti." "Yajataṃ bhavaṃ rājā yaññaṃ, yañña-kālo mahā-rājāti."

'Ye rañño jānapade amaccā paṇisaḍḍhā negamā c' eva jānapadā ca . . . pe . . . brāhmaṇa-mahāsālā negamā c' eva jānapadā ca, gaḥapati-necayikā negamā c' eva jānapadā ca, te rājā Mahā-vijito āmantesi: "Icchām' ahaṃ bho mahā-yaññaṃ yaḍḍhāya, anujānantu me bhavanto yaṃ mama assa digha-rattam hitāya sukhāyāti." "Yajataṃ bhavaṃ rājā yaññaṃ, yañña-kālo mahā-rājāti."

'Iti 'me cattāro anumati-pakkhā tass' eva yaññassa parikkhārā bhavanti.

13. 'Rājā Mahā-vijito atthaṅgehi samannāgato — Ubhato sujāto mātito ca pitito ca samsuddha-gaḥaniko yāva sattamā pitāmahā-yugā akkhitto anupakkuttho jāti-vādena — Abhirūpo dassaniyyo pāsādiko paramāya vaṇṇa - pokkharatāya samannāgato brahma-vaṇṇi brahma-vaccasī<sup>1</sup> akkhuddāvakāso dassanāya — Addho mahaddhaṇo mahābhogo pahūta-jātarūpa-rajato pahūta-vittūpakaraṇo pahūta-dhana-dhañño paripuṇṇa-kosa-kotṭhāgāro — Balavā caturāṅginiyā senāya samannāgato assavāya<sup>2</sup> ovāda-paṭi-karāya<sup>3</sup> patapati<sup>4</sup> maññe paccatthike yasasā — Saddho dāyako dāna-paṭi anāvata-dvāro samaṇa-brāhmaṇa-kapaṇḍhika - vaṇibbaka - yācakānaṃ opāna-bhūto puññāni karoti — Bahussuto tassa tass' eva sutajātassa — Tassa tass' eva kho pana bhāsitaṃ atthaṃ jānāti: "Ayaṃ imassa bhāsitaṃ atthaṃ, ayaṃ imassa bhāsitaṃ atthaṃ" ti — Paṇḍito viyatto medhāvī paṭibalo atitānāgata-paccuppanne atthe cintetum.<sup>5</sup> Rājā Mahā-vijito imehi atthaṅgehi samannāgato. Iti imāni pi atthaṅgāni tass' eva yaññassa parikkhārā bhavanti.

<sup>1</sup> SS vaddhī; B<sup>mp</sup> vacchasi. <sup>2</sup> S<sup>d</sup> assatassa; S<sup>c</sup> assa vā.

<sup>3</sup> S<sup>d</sup> parikāya; S<sup>m</sup> parikarāya; B<sup>mp</sup> paṭikarāya.

<sup>4</sup> S<sup>c</sup> panapati; B<sup>m</sup> sadavati; B<sup>p</sup> sahati pati.

<sup>5</sup> Sum. cintetum; so B<sup>mp</sup> and SS below § 17. Here SS mantetum; comp. § 19.



14. Purohito brāhmaṇo catuh' aṅgehi samannāgato—  
 Ubhato sujāto mātito ca pitito ca saṃsuddha-gahaṇiko  
 yāva sattamā pitāmahā-yugā akkhitto anupakkuttho jāti-  
 vādena—Ajjhāyako manta-dhara tiṇṇaṃ vedānaṃ pāragū  
 sanighaṇḍu-keṭubhānaṃ sākkhara-ppabhedānaṃ itihāsa-  
 pañcamānaṃ padako veyyakaraṇo lokāyata-mahāpurisa-  
 lakkhaṇesu anavayo—Sīlavā vuddha-sīli vuddha-sīlena  
 samannāgato—Paṇḍito viyatto medhāvi paṭhamo vā dutiyo  
 vā sujaṃ paggaṇhantānaṃ. Purohito brāhmaṇo imehi  
 catuh' aṅgehi samannāgato. Iti imāni pi cattār' aṅgāni  
 tass' eva yaññassa parikkhārā bhavanti.

15. 'Atha kho brāhmaṇa purohito brāhmaṇo rañño  
 Mahā-vijitassa pubbe va yaññā tisso vidhā desesi: "Siyā  
 kho pana bhoto rañño mahā-yaññaṃ yiṭṭhu-kāmassa kocid  
 eva vipphaṇṇasāro: 'Mahā vata me bhogakkhandho vigacchis-  
 satīti,' so bhotā rañña vipphaṇṇasāro na karaṇīyo. Siyā kho  
 pana bhoto rañño mahā-yaññaṃ yajamānassa kocid eva  
 vipphaṇṇasāro: "Mahā vata me bhogakkhandho vigacchatīti,"  
 so bhotā rañña vipphaṇṇasāro na karaṇīyo. Siyā kho pana  
 bhoto rañño mahā-yaññaṃ yiṭṭhassa kocid eva vipphaṇṇasāro:  
 "Mahā vata me bhogakkhandho vigato" ti, so bhotā rañña  
 vipphaṇṇasāro na karaṇīyo ti."

'Imā kho brāhmaṇa purohito brāhmaṇo rañño Mahā-  
 vijitassa pubbe va yaññā tisso vidhā desesi.'

16. Atha kho brāhmaṇa purohito brāhmaṇo rañño  
 Mahā-vijitassa pubbe va yaññā dasah' ākārehi paṭiggā-  
 hakesu vipphaṇṇasāraṃ paṭivinodetum: "Āgamissanti kho  
 bhoto yaññaṃ pāṇātipātino pi pāṇātipātā paṭiviratā. Ye  
 tattha pāṇātipātino tesam yeva tena, ye tattha pāṇātipātā  
 paṭiviratā te ārabha yajatam bhavam<sup>2</sup> modatam bhavaṃ  
 cittaṃ eva bhavaṃ antaraṃ pasādetu. Āgamissanti kho  
 bhoto yaññaṃ adinnādāyino pi adinnādānā paṭiviratā . . .  
 pe . . . kāmesu micchācārino pi kāmesu micchācārā  
 paṭiviratā, musā-vādino pi mūsā-vādā paṭiviratā, pisunā-  
 vācā pi pisunā-vācāya paṭiviratā, pharusā-vācā pi pharusā-  
 vācāya paṭiviratā, samphappalāpino pi, samphappalāpā

<sup>1</sup> B<sup>mp</sup> paṭivinesī.

<sup>2</sup> B<sup>mp</sup> add sajjatam bhavam always.

paṭiviratā, abhiijhāluno pi anabhiijhāluno pi, vyāpanna-cittā pi avyāp anna-cittā pi, micchā-diṭṭhikā pi sammā-diṭṭhikā pi. Ye tattha micchā-diṭṭhikā tesam yeva tena, ye tattha sammā-diṭṭhikā te ārabba yajatam bhavaṃ modatam bhavaṃ cittaṃ eva bhavaṃ antaram pasādetūti.” Imehi kho brāhmaṇa purohito brāhmaṇo rañño Mahā-vijitassa pubbe va yaññā dasah’ ākārehi paṭiggāhakesu vippatīsāraṃ paṭivinodesi.<sup>1</sup>

17. ‘Atha kho brāhmaṇa purohito brāhmaṇo rañño Mahā-vijitassa mahā-yaññam yajamānassa soḷasehi ākārehi cittaṃ sandassesi samādāpesi samuttejesi sampahamsesi. “Siyā kho pana bhoto rañño mahā-yaññam yajamānassa kociḍ eva vattā: ‘Rājā kho Mahā-vijito mahā-yaññam yajati, no ca khvassa āmantitā khattiyā anuyuttā negamā c’ eva jānapadā ca atha ca pana bhavaṃ rājā evarūpaṃ mahā-yaññam yajatīti.’ Evam pi bhoto rañño vattā dhammato<sup>2</sup> n’atthi, bhoto kho pana rañño āmantitā khattiyā anuyuttā negamā c’ eva jānapadā ca, iminā ca p’ etaṃ bhavaṃ rājā jānātu: ‘Yajatam bhavaṃ modatam bhavaṃ cittaṃ eva bhavaṃ antaram pasādetu.’—Siyā kho pana bhoto rañño mahā-yaññam yajamānassa kociḍ eva vattā: ‘Rājā kho Mahā-vijito mahā-yaññam yajati, no ca khvassa<sup>3</sup> āmantitā amaccā pārisajjā negamā c’ eva jānapadā ca . . . pe . . . brāhmaṇa-mahāsālā negamā c’ eva jānapadā ca . . . pe . . . gahapati-necayikā negamā c’ eva jānapadā ca atha ca pana bhavaṃ rājā evarūpaṃ yaññam yajatīti.’ Evam pi bhoto rañño vattā dhammato n’atthi, bhoto pana rañño āmantitā gahapati-necayikā negamā c’ eva jānapadā ca, iminā p’ etaṃ bhavaṃ<sup>4</sup> rājā jānātu: ‘Yajatam bhavaṃ modatam bhavaṃ cittaṃ eva bhavaṃ antaram pasādetu.’—Siyā kho pana bhoto rañño mahā-yaññam yajamānassa kociḍ eva vattā: ‘Rājā kho Mahā-vijito mahā-yaññam yajati, no ca kho ubhato sujāto mātito ca pitito ca saṃsuddha-gaṇaniko ca yāva sattamā pitamahā-

<sup>1</sup> S<sup>ms</sup> B<sup>m</sup> paṭivinesī (*but see* Sum. p. 300).

<sup>2</sup> S<sup>cd</sup> dhammatā *here* (<sup>2</sup>to below).

<sup>3</sup> B<sup>m</sup> kho tassa.

<sup>4</sup> S<sup>ms</sup> bhavaṃ taṃ; S<sup>d</sup> bhavantam.

yugā akkhitto anupakkuṭṭho jāti-vādena, atha ca pana bhavaṃ rājā evarūpaṃ mahā-yaññaṃ yajattī. 'Evam pi kho bhoto rañño vattā dhammato n'atthi, bhavaṃ kho pana rājā ubhato sujāto mātito ca pitito ca samsuddha-gaṇaniko ca yāva sattamā pitāmahā-yugā akkhitto anupakkuṭṭho jātivādena, iminā p' etam bhavaṃ rājā jānātu: 'Yajatam bhavaṃ, modatam bhavaṃ, cittam eva bhavaṃ antaram pasādetu.'—Siyā kho pana bhoto rañño mahā-yaññaṃ yajamānassa kocid eva vattā: 'Rājā kho Mahā-vijito mahā-yaññaṃ yajati, no ca kho abhirūpo dassanīyo pāsādiko paramāya vaṇṇa - pokkharatāya samannāgato brahma-vaṇṇī brahma-vaccasī akkhuddāvakaṣo dassanāya . . . pe . . . no ca kho aḍḍho mahaddhano mahābhogo pahūta - jātarūpa - rajato pahūta - vittūpakaraṇo pahūta-dhana-dhañño paripunṇa-kosa-koṭṭhāgāro . . . pe . . . no ca kho balavā caturaṅginīyā senāya samannāgato assavāya ovāda-patīkarāya <sup>1</sup> patapati <sup>2</sup> maññe paccatthike yasasā . . . pe . . . no ca kho sādḍho dāyako dāna-pati anāvata-dvāro samaṇa - brāhmaṇa - kappaniddhika - vanibbaka - yācakānaṃ opāna-bhuto puññāni karoti . . . pe . . . no ca kho bahusuto tassa tassa suta-jātassa, . . . pe . . . no ca kho tassa tass' eva kho pana bhāsītassa attham jānāti: 'Ayaṃ imassa bhāsītassa attho, ayaṃ imassa bhāsītassa attho ti.' . . . pe . . . no ca kho paṇḍito viyatto medhāvī paṭibalo atītānāgata-paccuppanne atthe cintetum . . . pe . . . atha ca pana bhavaṃ rājā evarūpaṃ mahā-yaññaṃ yajattī. 'Evam pi bhoto rañño vattā dhammato n' atthi, bhavaṃ kho pana rājā paṇḍito viyatto medhāvī paṭibalo atītānāgata-paccuppanne atthe cintetum, iminā p' etam bhavaṃ rājā jānātu: 'Yajatam bhavaṃ, modatam bhavaṃ, cittam eva bhavaṃ antaram pasādetu.'—Siyā kho pana bhoto rañño mahā-yaññaṃ yajamānassa kocid eva vattā: 'Rājā kho Mahā-vijito mahā-yaññaṃ yajati, no ca kho tassa purohito brāhmaṇo ubhato sujāto mātito ca pitito ca samsuddha-gaṇaniko yāva sattamā pitāmahā-yugā akkhitto anupakkuṭṭho jāti-vādena, atha ca pana bhavaṃ rājā evarūpaṃ yaññaṃ yajattī.'

<sup>1</sup> B<sup>sup</sup> patiō.    <sup>2</sup> S<sup>o</sup> panapati; B<sup>m</sup> sadavati; B<sup>p</sup> sahavati.

Evam pi bhoto rañño vattā dhammato n'atthi, bhoto kho rañño purohito brāhmaṇo ubhato sujāto mātito ca pitito ca samsuddha-gaṇaṇiko yāva sattamā pitāmaha-yugā akkhitto anupakkuttho jāti-vādena, iminā p'etam bhavam rājā jānātu: 'Yajatam bhavam, modatam bhavam, cittam eva bhavam antaram pasādetu . . . pe . . . Siyā kho pana bhoto rañño mahā-yaññam yajamānassa kocid eva vattā; 'Rājā kho Mahā-vijito mahā-yaññam yajati, no ca khv assa purohito brāhmaṇo ajjhāyako manta-dhara tiṇṇam vedānam pārāgū sanighaṇḍu ketubhānam sakkhara-ppabhedānam itihāsa-pañcamānam padako veyyākaraṇo lokāyata-mahāpurisa-lakkhaṇesu anavayo . . . pe . . . no ca khvassa purohito brāhmaṇo silavā vuddha-silī vuddha-silena samannāgato . . . pe . . . no ca khvassa purohito brāhmaṇo paṇḍito viyatto medhāvī paṭhamo vā dutiyo vā sujām paggaṇhantānam, atha ca pana bhavam rājā evarūpam mahā-yaññam yajatīti.' Evam pi bhoto rañño vattā dhammato n'atthi, bhoto kho pana rañño purohito brāhmaṇo paṇḍito viyatto medhāvī paṭhamo vā dutiyo vā sujām paggaṇhantānam, iminā p'etam bhavam rājā jānātu: 'Yajatam bhavam, modatam bhavam, cittam eva bhavam antaram pasādetūti.'

'Imehi kho brāhmaṇa purohito brāhmaṇo rañño Mahā-vijitassa mahā-yaññam yajamānassa soḷasehi ākārehi cittam sandassesī samādapesī samuttejesī sampahamsesī.

18. 'Tasmim kho brāhmaṇa yaññe n'eva gāvo haññimsu na ajeḷakā haññimsu na kukkuṭa-sūkarā haññimsu, na vīvidhā pāṇā samghātam āpajjimsu, na rukkhā chiḷḷimsu yūpatthāya, na dabbhā lūyimsu barihisatthāya, ye pi ssa ahesum dāsā ti vā pessā ti vā kammakarā ti vā te pi na daṇḍa-tajjitā na bhaya-tajjitā, na assu-mukhā rudamānā parikammāni akamsu.<sup>1</sup> Atha kho ye icchimsu te akamsu, ye na icchimsu te na akamsu, yaṃ icchimsu taṃ akamsu, yaṃ na icchimsu, na taṃ akamsu. Sāppi-tela-navanīta-dadhi-madhu-phāṇitena c' eva so yañño nīṭṭhānam agamāsi.

<sup>1</sup> Compare Puggala iv. 24 and Saṃyutta iii. 1. 9. 5.

19.<sup>1</sup> 'Atha kho brāhmaṇa khattiyā anuyuttā negamā c' eva jānapadā ca, amaccā pārisajjā negamā c' eva jānapadā ca, brāhmaṇa-mahāsālā negamā c' eva jānapadā ca, gahapati-necayikā negamā c' eva jānapadā ca pahūtaṃ sāpateyyaṃ ādāya rājānaṃ Mahā-vijitaṃ upasamkamitvā evaṃ āhaṃsu; "Idaṃ, deva, pahūtaṃ sāpateyyaṃ devaṃ yeva uddissa ābhatam, taṃ devo patiganhātūti."

"Alam bho mama pi idaṃ pahūtaṃ sāpateyyaṃ dhammikenā [balinā]<sup>2</sup> abhisamkhittaṃ.<sup>3</sup> Tañ ca vo hotu, ito ca bhiyo harathāti."

'Te yaññā paṭikkhittā ekamantaṃ apakkamma evaṃ sammantesuṃ:<sup>4</sup> "Na kho etaṃ amhākaṃ patirūpaṃ mayā imāni sāpateyyāni punad eva sakāni ghavāni paṭihareyyāma. Rājā kho Mahā-vijito mahā-yaññaṃ yajati, hand' assa mayā anuyāgino homāti."

20. 'Atha kho brāhmaṇa puratthimena yaññāvātassa khattiyā anuyuttā negamā c' eva jānapadā ca dānāni paṭṭhapesuṃ, dakkhiṇena yaññāvātassa amaccā pārisajjā negamā c' eva jānapadā ca dānāni paṭṭhapesuṃ, pacchiṃmena yaññāvātassa brāhmaṇa-mahāsālā negamā c' eva jānapadā ca dānāni paṭṭhapesuṃ, uttarena yaññāvātassa gahapati-necayikā negamā c' eva jānapadā ca dānāni paṭṭhapesuṃ. Tesu pi brāhmaṇā yaññesu n' eva gāvo haññimsu na ajeḷakā haññimsu na kukkuṭa-sūkarā haññimsu, na vi-vidhā pāṇā samghātaṃ āpajjimsu, na rukkhā chijjimsu yūp-atthāya, na dabbhā lūyimsu barihisatthāya,<sup>5</sup> ye pi tesāṃ ahesuṃ dāsā ti vā pessā ti vā kamma-karā ti vā te pi na danda-tajjitā na bhaya-tajjitā na assu-mukhā rudamānā parikammāni akaṃsu. Atha kho ye icchimsu te akaṃsu, ye na icchimsu na te akaṃsu, yaṃ icchimsu taṃ akaṃsu, yaṃ na icchimsu na taṃ akaṃsu. Sappi-tela-navanīta-dadhi-madhu-phāṇitena c' eva te yaññaṃ niṭṭhānaṃ āga-mamsu.

<sup>1</sup> This section recurs (nearly) at Mahā-sudassana Sutta i. 64, 65.

<sup>2</sup> S<sup>cm</sup> omit.

<sup>3</sup> S<sup>4</sup> B<sup>2</sup> abhisankhatam (see Mil. 46, 3).

<sup>4</sup> B<sup>2</sup> samacintesuṃ (comp. § 13).

<sup>5</sup> B<sup>m</sup> para-himsatthāya.



'Iti cattāro ca anumati-pakkhā, rājā Mahā-vijito atṭhañ-gehi samannāgato, purohito brāhmaṇo catuh' aṅgehi samannāgato, tisso ca vidhā. Ayaṃ vuccati brāhmaṇa tividhā<sup>1</sup> yañña-sampadā soḷasa-parikkhārā ti.'

21. Evaṃ vutte te brāhmaṇā unnādinō uccā-saddā mahā-saddā ahesum: 'Aho yañño, aho yañña-sampadā ti.' Kūṭadanto pana brāhmaṇo tuñhī-bhūto va nisinno hoti. Atha kho te brāhmaṇā Kūṭadantaṃ brāhmaṇaṃ etad avocum:

'Kasmā pana bhavaṃ Kūṭadanto samaṇassa Gotamassa subhāsitaṃ subhāsitaṃ nābbhanumodattī.'

'Nāhaṃ bho samaṇassa Gotamassa subhāsitaṃ subhāsitaṃ nābbhanumodāmi, muddhā pi tassa vipateyya<sup>2</sup> yo samaṇassa Gotamassa subhāsitaṃ subhāsitaṃ nābbhanumodeyya. Api ca me bho evaṃ hoti: "Samaṇo Gotamo na evaṃ āha: 'Evaṃ me sutan' ti vā, 'Evaṃ arahati bhavitun' ti vā, api ca samaṇo Gotamo 'Evaṃ tadā āsi, itthaṃ tadā āsi,' tveva abhāsi."<sup>3</sup> Tassa mayhaṃ bho evaṃ hoti: "Addhā samaṇo Gotamo tena samayena rājā vā ahosi Mahā-vijito yañña-sāmi, purohito vā brāhmaṇo tassa yaññassa yājetā ti." Abhijānāti pana bhavaṃ Gotamo evarupaṃ yaññaṃ yajitvā vā yājetvā vā kāyassa bhedā param maraṇā sugatiṃ saggam lokam uppajjitā ti?'

'Abhijānām' ahaṃ brāhmaṇa evarupaṃ yaññaṃ yajitvā vā yājetvā vā kāyassa bhedā param maraṇā sugatiṃ saggam lokam uppajjitā. Ahaṃ tena samayena purohito brāhmaṇo ahoṃ tassa yaññassa yājetā ti.'

22. 'Atthi pana bho Gotama añño yañño imāya ti-vidhāya yañña-sampadāya soḷasa-parikkhārāya appatṭhataro ca appa-samārabbhataro<sup>4</sup> ca mahapphalataro ca mahāni-samsataro cāti?'

<sup>1</sup> So all MSS. but S<sup>m</sup> has the ā struck out. See § 4.

<sup>2</sup> So S<sup>cm</sup> B<sup>mp</sup>; S<sup>d</sup> vippateyya; Old. vipphālo; Fausb. vipāto (C. v. 11. 1; Dh. 72). See iii. 21. <sup>3</sup> S<sup>m</sup> bhāsi; B<sup>m</sup> bhāsati.

<sup>4</sup> S<sup>cm</sup> samārabbhā, and so S<sup>d</sup> from § 24 onwards, B<sup>pm</sup> and S<sup>d</sup> at first mbh. In D. i. 1. 10 all MSS. mbh; in i. 1. 11 S<sup>m</sup> bhh.

‘Atthi kho brāhmaṇa añño yañño imāya ti-vidhāya yañña-sampadāya soḷasa-parikkhārāya appatṭhataro ca appa-samārabbhataro ca mahapphalataro ca mahānisamsataro cāti.’

‘Katamo pana so bho Gotama yañño imāya ti-vidhāya yañña-sampadāya soḷasa-parikkhārāya appatṭhataro ca paṇitataro ca appa-samārabbhataro ca mahapphalataro ca mahānisamsataro cāti?’

‘Yāni kho tāni brāhmaṇa nicca-dānāni anukūla<sup>1</sup>-yaññāni sīlavante pabbajite uddissa dīyanti, ayam kho brāhmaṇa yañño imāya ti-vidhāya yañña-sampadāya soḷasa-parikkhārāya appatṭhataro ca appa-samārabbhataro ca mahapphalataro ca mahānisamsataro cāti.’

23. ‘Ko nu kho bho Gotama hetu ko paccayo yena taṃ nicca-dānaṃ anukūla-yaññaṃ imāya ti-vidhāya yañña-sampadāya soḷasa-parikkhārāya appatṭhatarāṃ ca appa-samārabbhatarāṃ ca mahapphalatarāṃ ca mahānisamsatarāṃ cāti?’

‘Na kho brāhmaṇa evarūpaṃ yaññaṃ upasaṃkamanti arahanto vā arahanta-maggaṃ vā samāpannā. Taṃ kissa hetu? Dissanti h’ettha brāhmaṇa daṇḍappahārā pi galaggahā pi. Tasmā evarūpaṃ yaññaṃ na upasaṃkamanti arahanto vā arahanta-maggaṃ vā samāpannā. Yāni kho pana tāni nicca-dānāni anukūla-yaññāni sīlavante pabbajite uddissa dīyanti, evarūpaṃ kho brāhmaṇa yaññaṃ upasaṃkamanti arahanto vā arahanta-maggaṃ vā samāpannā. Taṃ kissa hetu? Na h’ettha brāhmaṇa dissanti daṇḍappahārā pi galaggahā pi. Tasmā evarūpaṃ yaññaṃ upasaṃkamanti arahanto vā arahanta-maggaṃ vā samāpannā. Ayam kho brāhmaṇa hetu ayam paccayo yen’ etaṃ nicca-dānaṃ anukūla-yaññaṃ imāya ti-vidhāya yañña-sampadāya soḷasa-parikkhārāya appatṭhatarāṃ ca appa-samārabbhatarāṃ ca mahapphalatarāṃ ca mahānisamsatarāṃ cāti.’

24. ‘Atthi pana bho Gotama añño yañño imāya ca ti-vidhāya yañña-sampadāya soḷasa-parikkhārāya iminā ca nicca-dānena anukūla-yaññena appatṭhataro ca appa-samā-

<sup>1</sup> S<sup>cātm</sup> B<sup>v</sup> anukūla (Sum. anukula).

rabbhataro ca mahapphalataro ca mahānisamsataro cāti ?'

'Atthi kho brāhmaṇa añño yañño imāya ca ti-vidhāya yañña-sampadāya soḷasa-parikkhārāya iminā ca nicca-dānena anukūla-yaññena appaṭṭhataro ca appa-samā-rabbhataro ca mahapphalataro ca mahānisamsataro cāti.

'Katamo pana so bho Gotama yañño imāya ca ti-vidhāya yañña-sampadāya soḷasa-parikkhārāya iminā ca nicca-dānena anukūla-yaññena appaṭṭhataro ca appa-samārab-bhataro ca mahapphalataro ca mahānisamsataro cāti ?'

'Yo kho brāhmaṇa cātuddisaṃ saṃghaṃ uddissa vi-hāraṃ karoti, ayaṃ kho brāhmaṇa yañño imāya ca ti-vidhāya yañña-sampadāya soḷasa-parikkhārāya iminā ca nicca-dānena anukūla-yaññena appaṭṭhataro ca appa-samārabbhataro ca mahapphalataro ca mahānisamsataro cāti.

25. 'Atthi pana bho Gotama añño yañño imāya ca ti-vidhāya yañña-sampadāya soḷasa-parikkhārāya iminā ca nicca-dānena anukūla-yaññena iminā ca vihāra-dānena appaṭṭhataro ca appa-samārabbhataro ca mahapphalataro mahānisamsataro cāti ?'

'Atthi kho brāhmaṇa añño yañño imāya ca ti-vidhāya yañña-sampadāya soḷasa-parikkhārāya iminā ca nicca-dānena anukūla-yaññena iminā ca vihāra-dānena appaṭṭhataro ca appa-samārabbhataro ca mahapphalataro ca mahānisamsataro cāti.'

'Katamo pana so bho Gotama añño yañño imāya ca ti-vidhāya yañña-sampadāya soḷasa-parikkhārāya iminā ca nicca-dānena anukūla-yaññena iminā ca vihāra-dānena appaṭṭhataro ca appa-samārabbhataro ca mahapphalataro ca mahānisamsataro cāti ?'

'Yo kho brāhmaṇa pasanna-citto Buddhaṃ saraṇaṃ gacchati Dhammaṃ saraṇaṃ gacchati Saṃghaṃ saraṇaṃ gacchati, ayaṃ brāhmaṇa yañño imāya ca ti-vidhāya yañña-sampadāya soḷasa-parikkhārāya iminā ca nicca-dānena anukūla-yaññena iminā ca vihāra-dānena appaṭṭha-

taro ca appa-samārabbhataro ca mahapphalataro ca mahā-nisaṃsataro cāti.

26. 'Atthi pana bho Gotama añño yañño imāya ca ti-vidhāya yañña-sampadāya soḷasa-parikkhārāya iminā ca nicca-dānena anukūla-yaññena iminā ca vihāra-dānena imehi ca saraṇāgamanehi appaṭṭhataro ca appa-samārabbhataro ca mahapphalataro ca mahānisamsataro cāti?'

'Atthi kho, brāhmaṇa, añño yañño imāya ca ti-vidhāya yañña-sampadāya soḷasa-parikkhārāya iminā ca nicca-dānena anukūla-yaññena iminā ca vihāra-dānena imehi ca saraṇāgamanehi appaṭṭhataro ca appa-samārabbhataro ca mahapphalataro ca mahānisamsataro cāti.'

'Katamo pana so bho Gotama añño yañño imāya ca ti-vidhāya yañña-sampadāya soḷasa-parikkhārāya iminā ca nicca-dānena anukūla-yaññena iminā ca vihāra-dānena imehi ca saraṇāgamanehi appaṭṭhataro ca appa-samārabbhataro ca mahapphalataro ca mahānisamsataro cāti?'

'Yo kho brāhmaṇa pasanna-citto sikkhā-padāni samādiyati,—pāṇātipātā veramanī, adinnādānā veramanī, kāmesu micchācārā veramanī, musā-vādā veramanī, surā-meraya-majja-pamādaṭṭhānā veramanī—ayaṃ kho brāhmaṇa yañño imāya ca ti-vidhāya yañña-sampadāya soḷasa-parikkhārāya iminā ca nicca-dānena anukūla-yaññena iminā ca vihāra-dānena imehi ca saraṇāgamanehi appaṭṭhataro ca appa-samārabbhataro ca mahapphalataro ca mahānisamsataro cāti.'

27. 'Atthi pana bho Gotama añño yañño imāya ca ti-vidhāya yañña-sampadāya soḷasa-parikkhārāya iminā ca nicca-dānena anukūla-yaññena iminā ca vihāra-dānena imehi ca saraṇāgamanehi imehi ca sikkhā-padehi appaṭṭhataro ca appa-samārabbhataro ca mahapphalataro ca mahānisamsataro cāti?'

'Atthi kho brāhmaṇa añño yañño imāya ca ti-vidhāya yañña-sampadāya soḷasa-parikkhārāya iminā ca nicca-dānena anukūla-yaññena iminā ca vihāra-dānena imehi ca saraṇāgamanehi imehi ca sikkhā-padehi appaṭṭhataro ca appa-samārabbhataro ca mahapphalataro ca mahānisamsataro cāti.'

‘Katamo so bho Gotama yañño imāya ca ti-vidhāya yañña-sampadāya soḷasa-parikkhārāya iminā ca nicca-dānena anukūla-yaññena iminā ca vihāra-dānena imehi ca saraṇāgamanehi imehi ca sikkhā-padehi appaṭṭhataro ca appa-samārabbhataro ca mahapphalataro ca mahānisamsataro cāti ?’

‘Idha brāhmaṇa Tathāgato loke uppajjati araham sammāsambuddho . . . yathā Sāmañña-phale evaṃ vitthāretabbam . . . pe . . . Evam kho brāhmaṇa bhikkhu sīla-sampanno hoti.

. . . pe . . . paṭhamajjhānam upasampajja viharati. Ayam kho brāhmaṇa yañño purimehi yaññehi appaṭṭhataro ca appa-samārabbhataro ca mahapphalataro ca mahānisamsataro ca.

. . . pe . . . dutiyajjhānam . . . tatiyajjhānam . . . catutthajjhānam upasampajja viharati. Ayam pi kho brāhmaṇa yañño purimehi yaññehi appaṭṭhataro ca appa-samārabbhataro ca mahapphalataro ca mahānisamsataro ca.

. . . pe . . . ttiya-jjhānam . . . catutthajjhānam upasampajja viharati. Ayam pi kho brāhmaṇa yañño purimehi yaññehi appaṭṭhataro ca appa-samārabbhataro ca mahapphalataro ca mahānisamsataro ca.

. . . pe . . . “nāparam itthattāyāti” pajānāti. Ayam kho brāhmaṇa yañño purimehi yaññehi appaṭṭhataro ca appa-samārabbhataro ca mahapphalataro ca mahānisamsataro ca. Imāya ca brāhmaṇa yañña-sampadāya añña yañña-sampadā uttaritarā vā paṇitatarā vā n’ atthāti.’

28. Evam vutte Kūṭadanto brāhmaṇo Bhagavantam etad avoca : ‘Abhikkantam bho Gotama, abhikkantam bho Gotama. Seyyathā pi bho Gotama nikkujjitam vā ukkujeyya, paṭicchannam vā vivareyya, mūlhassa vā maggam ācikkheyya, andha-kāre vā tela-pajjotam dhāreyya : “cak-khumanto rūpāni dakkhintīti,” evam eva<sup>1</sup> bhotā Gotamena aneka-pariyāyena dhammo pakāsito. Esāham Bhagavantam Gotamam saraṇam gacchāmi, dhammaṃ ca bhikkhu-saṅghaṃ ca, upāsakam maṃ bhavam Gotamo dhāretu ajjatagge paṇupetam saraṇam gatam.<sup>2</sup> Esāham bho

<sup>1</sup> S<sup>mt</sup> evam evam (see p. 85 and 109). <sup>2</sup> S<sup>mt</sup> saraṇāgatam.



Gotama satta ca usabha-satāni satta ca vacchatarā-satāni satta ca vacchatarī-satāni satta ca aja-satāni satta ca urabbha-satāni muñcāpemi, jīvitam demi, haritāni c' eva tiṇāni khādanu sitāni ca pāniyāni pivantu, sīto ca nesam vāto upavāyatan<sup>1</sup> ti.'

29. Atha kho Bhagavā Kūṭadantassa brāhmaṇassa anupubbikatham kathesi seyyathidam dāna-katham sila-katham sagga-katham kāmānam ādinavam okāram samkilesam, nekkhamme ānisamsam pakāsesi. Yadā Bhagavā aññāsi Kūṭadantaṃ brāhmaṇaṃ kalla-cittam mudu-cittam vinīvaraṇa-cittam udagga-cittam pasanna-cittam, atha yā Buddhānam sāmukkamsikā dhamma-desanā taṃ pakāsesi : dukkham samudayaṃ nirodham maggaṃ. Seyyathā pi nāma suddham vattham apagata-kālakaṃ sammad eva rajanaṃ patigaṇheyya, evam eva Kūṭadantassa brāhmaṇassa tasmiṃ 'yeva āsane virajam vīta-malam dhamma-cakkhum udapādi : 'yaṃ kiñci samudaya-dhammaṃ sabban taṃ nirodha-dhamman ti.'<sup>2</sup>

30. Atha kho Kūṭadanto brāhmaṇo diṭṭha-dhammo patta-dhammo vidita-dhammo pariyogālha-dhammo tiṇṇa-vicikiecho vigata-kathamkatho vesārajappatto aparappaccayo satthu sāsane Bhagavantam etaḍ avoca : 'Adhivāsetu me bhavam Gotamo svātānāya bhattaṃ saddhim bhikkhu-saṃghenāti.'

Adhivāsesi Bhagavā tuṇhī-bhāvena. Atha kho Kūṭadanto brāhmaṇo Bhagavato adhivāsanaṃ veditvā, utthāy' āsanā Bhagavantam abhivādetvā padakkhiṇaṃ katvā pakkāmi. Atha kho Kūṭadanto brāhmaṇo tassā rattiya accayena sake yaññāvāte paṇitaṃ khādaniyaṃ bhojaniyaṃ paṭiyādetvā Bhagavato kālam ārocāpesi : 'Kālo bho Gotama, niṭṭhitam bhattan ti.'

Atha kho Bhagavā pubbaṇha-samayaṃ nivāsetvā patta-civaraṃ ādāya saddhim bhikkhu-saṃghena yena Kūṭadantassa brāhmaṇassa yaññāvāto ten' upasamkami, upasamkamitvā paññatte āsane nisīdi. Atha kho Kūṭadanto brāh-

<sup>1</sup> S<sup>a</sup> B<sup>m</sup> upavāyatūti ; B<sup>p</sup> omits the section.

<sup>2</sup> See D. iii. 21 ; Mahāvagga i. 7. 5, 6.

maṇo Buddha-pamukhaṃ bhikkhu-saṃghaṃ paṇītena  
 khādaniyena bhojaniyena sahatthā santappesi sampavāresi.  
 Atha kho Kūṭadanto brāhmaṇo Bhagavantaṃ bhuttāvaṃ  
 onīta-patta-pāṇiṃ aññataraṃ nīcaṃ āsanaṃ gahetvā ekam-  
 antaṃ nisīdi. Ekamantaṃ nisinnaṃ kho Kūṭadantaṃ  
 brāhmaṇaṃ Bhagavā dhammiyā kathāya sandassetvā samā-  
 dapetvā samuttejetvā sampahaṃsetva utthāy' āsanā pak-  
 kāmīti.

KŪṬADANTA-SUTTAM.<sup>1</sup>

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<sup>1</sup> B<sup>m</sup> Kūṭadanta-suttaṃ nitthitaṃ pañcamam.

## [vi. Mahāli Sutta.]

1. Evam me sutam. Ekam samayaṃ Bhagavā Vesāliyaṃ viharati Mahāvane kūtāgārā-sālāyaṃ. Tena kho pana samayena sambahulā Kosalakā ca brāhmaṇa-dūtā Māgadhakā ca brāhmaṇa-dūtā Vesāliyaṃ paṭivasanti kenacid eva karaṇīyena. Assosum kho te Kosalakā ca brāhmaṇa-dūtā Māgadhakā ca brāhmaṇa-dūtā: ‘Samaṇo khalu bho Gotamo Sakya-putto Sakya-kulā pabbajito Vesāliyaṃ viharati Mahāvane kūtāgārā-sālāyaṃ. Taṃ kho pana Bhagavantam Gotamaṃ evaṃ kalyāṇo kittisaddo abbhugato: “Iti pi so Bhagavā araham sammāsambuddho vijjā-carāṇa-sampanno sugato loka-vidū anuttaro purisa-damma-sārathi satthā deva-manussānaṃ buddho bhagavā.” So imaṃ lokam sadevakam samārakam sabrahmakam sassamaṇa-brāhmaṇim pajam sadevamanussam sayam abhiññā sacchikatvā pavedeti. So dhammam deseti ādi-kalyāṇam majjhe kalyāṇam pariyosāna-kalyāṇam sāttham savyañjanam, kevala-paripunṇam parisuddham brahma-cariyaṃ pakāseti. Sādhū kho pana tathā-rūpānaṃ arahataṃ dassanaṃ hotīti.”’

2. Atha kho te Kosalakā ca brāhmaṇa-dūtā Māgadhakā ca brāhmaṇa-dūtā yena Mahāvanam kūtāgārā-sālā ten’ upasaṃkamimsu. Tena kho pana samayena āyasmā Nāgito Bhagavato upatthāko hoti. Atha kho te Kosalakā ca brāhmaṇa-dūtā Māgadhakā ca brāhmaṇa-dūtā yen’ āyasmā Nāgito ten’ upasaṃkamimsu, upasaṃkamitvā āyasantam Nāgitaṃ etad avocum: ‘Kahan nu kho bho Nāgita etarahi so bhavaṃ Gotama viharati, dassana-kāmā hi mayaṃ taṃ Gotaman ti?’

'Akālo kho āvuso Bhagavantam dassanāya, patisallīno Bhagavā ti.' Atha kho te Kosalakā ca brāhmaṇa-dūtā Māgadhakā ca brāhmaṇa-dūtā tatth' eva ekamantam nisi-dimsu: 'Disvā va mayam tam Bhagavantam Gotamam gamissāmāti.'

3. Otthaddho pi Licchavi mahatiyā Licchavi-parisāya saddhim yena Mahāvanam kūtāgāra-sālā yen' āyasmā Nāgito ten' upasamkami, upasamkamitvā āyasmantam Nāgitam abhivādetvā ekamantam atthāsi. Ekamantam tthito kho Otthaddho Licchavi āyasmantam Nāgitam etad avoca: 'Kahan nu kho bhante Nāgita etarahi so Bhagavā viharati araham sammā-sambuddho, dassana-kāmā hi mayam tam Bhagavantam arahantam sammā-sambud dhan ti?'

'Akālo kho Mahāli Bhagavantam dassanāya, patisallīno Bhagavā' ti. Otthaddho pi Licchavi tatth' eva ekamantam nisidi: 'Disvā v'ahan tam Bhagavantam gamissāmi arahantam sammā-sambuddhan ti.'

4. Atha kho Siho<sup>1</sup> samanuddeso yen' āyasmā Nāgito ten' upasamkami, upasamkamitvā āyasmantam Nāgitam abhivādetvā ekamantam atthāsi. Ekamantam tthito kho Siho samanuddeso āyasmantam Nāgitam etad avoca: 'Ete bhante Kassapa sambahulā Kosalakā ca brāhmaṇa-dūtā Māgadhakā ca brāhmaṇa-dūtā idh' upasamkantā Bhagavantam dassanāya. Otthaddho pi<sup>2</sup> Licchavi mahatiyā Licchavi-parisāya saddhim idh' upasamkanto Bhagavantam dassanāya. Sādhū bhante Kassapa labhatam esā janatā dassanāyāti.'

'Tena hi Siha tvam yeva Bhagavato ārocehīti.'

'Evam bhante' ti kho Siho samanuddeso āyasmato Nāgitassa patissutvā yena Bhagavā ten' upasamkami, upasamkamitvā Bhagavantam abhivādetvā ekamantam atthāsi. Ekamantam tthito kho Siho samanuddeso Bhagavantam etad avoca: 'Ete bhante sambahulā Kosalakā ca brāhmaṇa-dūtā Māgadhakā ca brāhmaṇa-dūtā idh' upasamkantā Bhagavantam dassanāya. Otthaddho pi Licchavi mahatiyā

<sup>1</sup> S<sup>d</sup> and B<sup>p</sup> (throughout) Siho.

<sup>2</sup> MSS. omit.

Licchavi-parisāya saddhim idh' upasamkanto Bhagavantam dassanāya. Sādhū bhante labhatam esā janatā<sup>1</sup> Bhagavantam dassanāyāti.'

'Tena hi Siha vihāra-pacchāyāya<sup>2</sup> āsanam paññāpehīti.'

'Evam bhante' ti kho Siho samanuddeso Bhagavato paṭissutvā vihāra-pacchāyāya āsanam paññāpesi. Atha kho Bhagavā vihārā nikkhamma<sup>3</sup> vihāra-pacchāyāya paññatte āsane nisīdi.

5. Atha kho te Kosalakā ca brāhmaṇa-dūtā Māgadhakā ca brāhmaṇa-dūtā yena Bhagavā ten' upasamkamimsu. Upasamkamitvā Bhagavatā saddhim sammodimsu sammodanīyam katham sārāṇīyam vītisāretvā ekamantaṃ nisīdīmsu. Oṭṭhaddho pi Licchavi mahatiyā Licchavi-parisāya saddhim yena Bhagavā ten' upasamkami, upasamkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Oṭṭhaddho Licchavi Bhagavantam etad avoca :

'Purimāni bhante divasāni purimatarāni Sunakkhatto Licchavi-putto yenāham ten' upasamkami, upasamkamitvā maṃ etad avoca : "Yad agge aham Mahāli Bhagavantam upanissāya viharissāmi<sup>4</sup> na ciraṃ tīpi vassāni, dībbāni hi kho rūpāni passāmi piya-rūpāni kāmūpasamhitāni rajanīyāni, no ca kho dībbāni saddāni sunāmi piya-rūpāni kāmūpasamhitāni rajanīyānīti." Santān' eva nu kho bhante Sunakkhatto Licchavi-putto dībbāni saddāni nāssosi<sup>5</sup> piya-rūpāni kāmūpasamhitāni rajanīyāni, no udāhu asantānīti ?'

'Santān' eva kho Mahāli Sunakkhatto Licchavi-putto dībbāni saddāni nāssosi piya-rūpāni kāmūpasamhitāni rajanīyāni no asantānīti.'

6. 'Ko nu kho bhante hetu, ko paccayo, yena santān' eva Sunakkhatto Licchavi-putto dībbāni saddāni nāssosi piya-rūpāni kāmūpasamhitāni rajanīyāni no asantānīti ?'

<sup>1</sup> B<sup>p</sup> parisā.

<sup>2</sup> B<sup>p</sup> oyāyam (thrice).

<sup>3</sup> B<sup>p</sup> omits vihārā nikkhamma.

<sup>4</sup> B<sup>p</sup> viharāmi.

<sup>5</sup> B<sup>p</sup> nassosi throughout, so S<sup>t</sup> here and S<sup>ct</sup> in § 11.



'Idha Mahāli bhikkhuno puratthimāya disāya ekamsa-bhāvito samādhi hoti dībbānaṃ rūpānaṃ dassanāya piya-rūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca <sup>1</sup> kho dībbānaṃ saddānaṃ savanāya piya-rūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ. So puratthimāya disāya ekamsa-bhāvite samādhimhi dībbānaṃ rūpānaṃ dassanāya piya-rūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca kho dībbānaṃ saddānaṃ savanāya piya-rūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, puratthimāya disāya dībbāni rūpāni passati piya-rūpāni kāmūpasamhitāni rajanīyāni, no ca kho dībbāni saddāni suṇāti piya-rūpāni kāmūpasamhitāni rajanīyāni. Tam kissa hetu? Evaṃ h'etaṃ Mahāli hoti bhikkhuno puratthimāya disāya ekamsa-bhāvite samādhimhi dībbānaṃ rūpānaṃ dassanāya piya-rūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca kho dībbānaṃ saddānaṃ savanāya piya-rūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ.

7. 'Puna ca param Mahāli bhikkhuno . . . pe . . . dakkhināya disāya . . . pacchimāya disāya . . . uttarāya disāya . . . uddham adho tiriyaṃ ekamsa-bhāvito samādhi hoti dībbānaṃ rūpānaṃ dassanāya piya-rūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca kho dībbānaṃ saddānaṃ savanāya piya-rūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ. So uddham adho tiriyaṃ ekamsa-bhāvite samādhimhi dībbānaṃ rūpānaṃ dassanāya piya-rūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca kho dībbānaṃ saddānaṃ savanāya piya-rūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, uddham adho tiriyaṃ dībbāni rūpāni passati piya-rūpāni kāmūpasamhitāni rajanīyāni, no ca kho dībbāni saddāni suṇāti piya-rūpāni kāmūpasamhitāni rajanīyāni. Tam kissa hetu? Evaṃ h'etaṃ <sup>2</sup> Mahāli hoti bhikkhuno uddham adho tiriyaṃ ekamsa-bhāvite samādhimhi dībbānaṃ rūpānaṃ dassanāya piya-rūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca kho dībbānaṃ saddānaṃ savanāya piya-rūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ.

<sup>1</sup> S<sup>a</sup> often va.

<sup>2</sup> S<sup>a</sup> evaṃ hetu five times; S<sup>c</sup> in § 9 evaṃ hoti.

8. 'Idha Mahāli bhikkhuno puratthimāya disāya ekamsa-bhāvito samādhi hoti dībbānaṃ saddānaṃ savanāya piya-rūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca kho dībbānaṃ rūpānaṃ dassanāya piya-rūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ. So puratthimāya disāya ekamsa-bhāvite samādhimhi dībbānaṃ saddānaṃ savanāya piya-rūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca kho dībbānaṃ rūpānaṃ dassanāya piya-rūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, puratthimāya disāya dībbāni saddāni suṇāti piya-rūpāni kāmūpasamhitāni rajanīyāni, no ca kho dībbāni rūpāni passati piya-rūpāni kāmūpasamhitāni rajanīyāni. Tam kissa hetu? Evaṃ h'etaṃ Mahāli hoti bhikkhuno puratthimāya disāya ekamsa-bhāvite samādhimhi dībbānaṃ saddānaṃ savanāya piya-rūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca kho dībbānaṃ rūpānaṃ dassanāya piya-rūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ.

9. 'Puna ca paraṃ Mahāli bhikkhuno dakkhiṇāya disāya . . . pacchimāya disāya . . . uttarāya disāya . . . uddham adho tiriyaṃ ekamsa-bhāvito samādhi hoti dībbānaṃ saddānaṃ savanāya piya-rūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca kho dībbānaṃ rūpānaṃ dassanāya piya-rūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ. So uddham adho tiriyaṃ ekamsa-bhāvite samādhimhi dībbānaṃ saddānaṃ savanāya piya-rūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca kho dībbānaṃ rūpānaṃ dassanāya piya-rūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, uddham adho tiriyaṃ dībbāni saddāni suṇāti piya-rūpāni kāmūpasamhitāni rajanīyāni, no ca kho dībbāni rūpāni passati piya-rūpāni kāmūpasamhitāni rajanīyāni. Tam kissa hetu? Evaṃ h'etaṃ Mahāli hoti bhikkhuno uddham adho tiriyaṃ ekamsa-bhāvite samādhimhi dībbānaṃ saddānaṃ savanāya piya-rūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca kho dībbānaṃ rūpānaṃ dassanāya piya-rūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ.

10. 'Idha Mahāli bhikkhuno puratthimāya disāya ubhayamsa-bhāvito samādhi hoti dībbānaṃ ca rūpānaṃ dassanāya piya-rūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ.

dibbānaṃ saddānaṃ savanāya piya-rūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ. So puratthimāya disāya ubhayamsa-bhāvite samādhimhi dibbānaṃ rūpānaṃ dassanāya piya-rūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, dibbānañ ca saddānaṃ savanāya piya-rūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, puratthimāya disāya dibbāni ca rūpāni passati piya-rūpāni kāmūpasamhitāni rajanīyāni, dibbāni saddāni sunāti piya-rūpāni kāmūpasamhitāni rajanīyāni. Tam kissa hetu? Evaṃ h'etaṃ Mahāli hoti bhikkhuno puratthimāya disāya ubhayamsa-bhāvite samādhimhi dibbānaṃ saddānaṃ dassanāya piya-rūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, dibbānañ ca saddānaṃ savanāya piya-rūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ.

11. 'Puna ca paraṃ Mahāli bhikkhuno dakkhināya disāya . . . pe . . . pacchimāya disāya . . . uttarāya disāya . . . uddham adho tiriyaṃ ubhayamsa-bhāvito samādhi hoti dibbānañ ca rūpānaṃ dassanāya piya-rūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, dibbānañ ca saddānaṃ savanāya piya-rūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ. So uddham adho tiriyaṃ ubhayamsa-bhāvite samādhimhi dibbānañ ca rūpānaṃ dassanāya piya-rūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, dibbānañ ca saddānaṃ savanāya piya-rūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, uddham adho tiriyaṃ dibbāni rūpāni passati piya-rūpāni kāmūpasamhitāni rajanīyāni, dibbāni ca saddāni sunāti piya-rūpāni kāmūpasamhitāni rajanīyāni. Tam kissa hetu? Evaṃ h'etaṃ Mahāli hoti bhikkhuno uddham adho tiriyaṃ ubhayamsa-bhāvite samādhimhi dibbānañ ca rūpānaṃ dassanāya piya-rūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, dibbānañ ca saddānaṃ savanāya piya-rūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ.

'Ayam kho Mahāli hetu, ayam paccayo, yena santān' eva Sunakkhatto Licchavi-putto dibbāni saddāni nāssosi piya-rūpāni kāmūpasamhitāni rajanīyāni, no asantānti.'

12. 'Etāsaṃ nūna bhante samādhi-bhāvanānaṃ sacchikiriyā-hetu bhikkhū Bhagavati brahmacariyaṃ carantīti?'

'Na kho Mahāli etāsaṃ samādhi-bhāvanānaṃ sacchikiri-

yā-hetu bhikkhū mayi brahmacariyaṃ caranti. Atthi kho Mahāli aññe ca dhammā uttaritarā ca paṇītatarā ca yesaṃ sacchikiriya-hetu bhikkhū mayi brahmacariyaṃ carantīti.<sup>1</sup>

13. 'Katame pana te bhante dhammā uttaritarā ca paṇītatarā ca yesaṃ sacchikiriya-hetu bhikkhū Bhagavati<sup>1</sup> brahmacariyaṃ caranti?'

'Idha Mahāli bhikkhu tiṇṇaṃ saṃyojanānaṃ parikkhayaṃ sotāpanno hoti avinipāta-dhammo niyato sambodhi-parāyano. Ayaṃ pi kho Mahāli dhammo uttaritaro ca paṇītataro ca yassa sacchikiriya-hetu bhikkhū mayi brahmacariyaṃ caranti.

'Puna ca paraṃ Mahāli bhikkhu tiṇṇaṃ saṃyojanānaṃ parikkhayaṃ rāga-dosa-mohānaṃ tanuttā sakadāgāmi<sup>2</sup> hoti, sakid eva imaṃ lokaṃ āgantvā dukkhass' antaṃ karoti. Ayaṃ pi kho Mahāli dhammo uttaritaro ca paṇītataro ca yassa sacchikiriya-hetu bhikkhū mayi brahmacariyaṃ caranti.

'Puna ca paraṃ Mahāli bhikkhu pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayaṃ opapātiko hoti tattha-parinibbāyi anāvatti-dhammo tasmā lokā. Ayaṃ pi kho Mahāli dhammo uttaritaro ca paṇītataro ca yassa sacchikiriya-hetu bhikkhū mayi brahmacariyaṃ caranti.

'Puna ca paraṃ Mahāli bhikkhu āsavānaṃ khayā anāsavaṃ ceto-vimuttiṃ paññā-vimuttiṃ diṭṭhe va dhamme sayāṃ abhiññā sacchikatvā upasampajja viharati. Ayaṃ pi kho Mahāli dhammo uttaritaro ca paṇītataro ca yassa sacchikiriya-hetu bhikkhū mayi brahmacariyaṃ caranti.

'Ime kho Mahāli dhammā uttaritarā ca paṇītatarā ca yesaṃ sacchikiriya-hetu bhikkhū mayi brahmacariyaṃ carantīti.'

14. 'Atthi pana bhante maggo, atthi paṭipadā etesaṃ dhammānaṃ sacchikiriyaṃyāti?'

'Atthi kho Mahāli maggo, atthi paṭipadā etesaṃ dhammānaṃ sacchikiriyaṃyāti.'

<sup>1</sup> S<sup>a</sup> mayi.

<sup>2</sup> MSS gāmi, comp. *Mahāparinibbāna Sutta*, ii. 7.

‘Katamo pana bhante maggo, katamo paṭipadā, etesaṃ dhammānaṃ sacchikiriyāyāti?’

‘Ayaṃ eva ariyo aṭṭhaṅgiko maggo seyyathīdaṃ sammā-ditṭhi sammā-saṃkappo sammā-vācā sammā-kammanto sammā-ājīvo sammā-vāyāmo sammā-sati sammā-samādhī. Ayaṃ kho Mahāli maggo, ayaṃ paṭipadā etesaṃ dhammānaṃ sacchikiriyāya.

15. ‘Ekaṃ idāhaṃ Mahāli samayaṃ Kosambiyaṃ viharāmi Ghositārāme. Atha kho dve pabbajitā Maṇḍisso ca paribbājako Jāliyo ca dārupattik-antevāsi yenāhaṃ ten’ upasaṃkamimsu, upasaṃkamitvā mama saddhim’ sammōdimsu, sammōdanīyaṃ kathaṃ sārāṇīyaṃ vitisāretvā ekaṃ-antaṃ aṭṭhaṃsu. Ekamantaṃ tṭhitā kho dve pabbajitā maṃ etad’ avocaṃ :

“Kin nu kho āvuso bho<sup>1</sup> Gotamo taṃ jīvaṃ taṃ sarīraṃ udāhu aññaṃ jīvaṃ aññaṃ sarīraṃ ti?”

“Tena, h’āvuso suṇātha sādhukaṃ manasikarotha bhāssissāmīti.”

“Evaṃ āvuso” ti kho te dve pabbajitā mama paccassosum. Atha kho cāhaṃ etad’ avocaṃ :<sup>2</sup>

16. ‘Idh’ āvuso Tathāgato loka uppajjati arahāṃ sammā-sambuddho . . . pe . . . yathā Sāmañña-phale evaṃ vitthāretabbam.<sup>3</sup> . . . Evaṃ kho āvuso bhikkhu sīla-sampanno hoti.

. . . pe<sup>4</sup> . . . pathamajjhānaṃ upasampajja viharatī. Yo nu kho āvuso bhikkhu evaṃ jānāti evaṃ passati, kallaṃ nu kho tass’ etaṃ vacanāya “taṃ jīvaṃ taṃ sarīraṃ” ti vā “aññaṃ jīvaṃ aññaṃ sarīraṃ” ti vā ti?”

‘Yo so āvuso bhikkhu evaṃ jānāti evaṃ passati kallaṃ tass’ etaṃ vacanāya “taṃ jīvaṃ taṃ sarīraṃ” ti vā “aññaṃ jīvaṃ aññaṃ sarīraṃ” ti vā ti.’

‘Ahaṃ kho paṇ’ etaṃ āvuso evaṃ jānāmi evaṃ passāmi. Atha ca paṇāhaṃ na vadāmi “taṃ jīvaṃ taṃ sarīraṃ” ti vā “aññaṃ jīvaṃ aññaṃ sarīraṃ” ti vā.

17. ‘Dutiyajjhānaṃ . . . pe . . . tatiyajjhānaṃ . . .

<sup>1</sup> S<sup>m</sup> omits.

<sup>2</sup> S<sup>m</sup> omits Evaṃ . . . avocaṃ.

<sup>3</sup> D. ii. 40-63.

<sup>4</sup> D. ii. 64-75.



catutthajjhānaṃ upasampajja viharati.<sup>1</sup> Yo nu kho āvuso bhikkhu evaṃ jānāti evaṃ passati, kallaṃ nu kho tass' etaṃ vacanāya "taṃ jīvaṃ taṃ sarīraṃ" ti vā "aññaṃ jīvaṃ aññaṃ sarīraṃ" ti vā ti?

'Yo so āvuso bhikkhu evaṃ jānāti evaṃ passati, kallaṃ tass' etaṃ vacanāya "taṃ jīvaṃ taṃ sarīraṃ" ti vā "aññaṃ jīvaṃ aññaṃ sarīraṃ" ti vā ti.'

'Ahaṃ kho paṇ' etaṃ āvuso evaṃ jānāmi evaṃ passāmi, atha ca paṇāhaṃ na vadāmi "taṃ jīvaṃ taṃ sarīraṃ" ti vā "aññaṃ jīvaṃ aññaṃ sarīraṃ" ti vā.

18. 'Nāṇa-dassanāya cittaṃ abhinīharati abhininnāmeti.<sup>2</sup> Yo nu kho āvuso bhikkhu evaṃ jānāti evaṃ passati, kallaṃ nu kho tass' etaṃ vacanāya "taṃ jīvaṃ taṃ sarīraṃ" ti vā "aññaṃ jīvaṃ aññaṃ sarīraṃ" ti vā ti?

'Yo so āvuso bhikkhu evaṃ jānāti evaṃ passati kallaṃ tass' etaṃ vacanāya "taṃ jīvaṃ taṃ sarīraṃ" ti vā "aññaṃ jīvaṃ aññaṃ sarīraṃ" ti vā ti.'

'Ahaṃ kho paṇ' etaṃ āvuso evaṃ jānāmi evaṃ passāmi, atha ca paṇāhaṃ na vadāmi "taṃ jīvaṃ taṃ sarīraṃ" ti vā "aññaṃ jīvaṃ aññaṃ sarīraṃ" ti vā.

19. "'Nāparam itthattayāti" pajānāti.<sup>3</sup> Yo nu kho āvuso bhikkhu evaṃ jānāti evaṃ passati, kallaṃ nu kho tass' etaṃ vacanāya "taṃ jīvaṃ taṃ sarīraṃ" ti vā "aññaṃ jīvaṃ aññaṃ sarīraṃ" ti vā ti?

'Yo so āvuso bhikkhu evaṃ jānāti evaṃ passati, na<sup>4</sup> kallaṃ tass' etaṃ vacanāya "taṃ jīvaṃ taṃ sarīraṃ" ti vā "aññaṃ jīvaṃ aññaṃ sarīraṃ" ti vā ti.'

'Ahaṃ kho paṇ' etaṃ āvuso evaṃ jānāmi evaṃ passāmi, atha ca paṇāhaṃ na vadāmi "taṃ jīvaṃ taṃ sarīraṃ" ti vā "aññaṃ jīvaṃ aññaṃ sarīraṃ" ti vā ti.'

Idaṃ avoca Bhagavā. Attamaṇo Oṭṭhaddho Licchavi Bhagavato bhāsitaṃ abhinandīti.

MAHĀLI SUTTANTAṃ.

<sup>1</sup> D. ii. 77-81.

<sup>2</sup> D. ii. 83-96.

<sup>3</sup> D. ii. 97.

<sup>4</sup> S<sup>dt</sup> omit (as in vii. 5).

## [vii. Jāliya Sutta.]

1. Evam me sutam. Ekam samayaṃ Bhagavā Kosambiyaṃ viharati Ghositārāme. Atha kho<sup>1</sup> dve pabbajitā Maṇḍisso ca paribbājako Jāliyo ca dārūpattik-antevāsī yena Bhagavā ten' upasaṃkamimsu. Upasaṃkamitvā Bhagavatā saddhiṃ sammodimsu, sammodanīyaṃ kathaṃ saraṇīyaṃ vitisaretvā ekamantaṃ atthamsu. Ekamantaṃ thitā kho te dve pabbajitā Bhagavantam etad avocum :

'Kin nu kho āvuso Gotama taṃ jīvaṃ taṃ sarīraṃ udāhu aññaṃ jīvaṃ aññaṃ sarīraṃ ti?'

'Tena h' āvuso suṇātha sādhuṃ manasikarotha bhāsisāmi ti.'

'Evam āvuso' ti kho te dve pabbajitā Bhagavato paccassosum. Bhagavā etad avoca :

2. 'Idh' āvuso Tathāgato loka uppajjati araham sammāsambuddho . . . pe . . . yathā Sāmañña-phale<sup>2</sup> evaṃ vitthāre tabbam . . . Evam kho āvuso bhikkhu silasampanno hoti.

. . . pe . . .<sup>3</sup> paṭhamajjhānaṃ upasampajja viharati. Yo nu kho āvuso bhikkhu evaṃ jānāti evaṃ passati, kallaṃ nu kho tass' etaṃ vacanāya "taṃ jīvaṃ taṃ sarīraṃ" ti vā "aññaṃ jīvaṃ annaṃ sarīraṃ" ti vā ti?'

'Yo so āvuso bhikkhu evaṃ jānāti evaṃ passati, kallaṃ tass' etaṃ vacanāya "taṃ jīvaṃ taṃ sarīraṃ" ti vā "aññaṃ jīvaṃ aññaṃ sarīraṃ" ti vā ti.'

'Aham kho pan' etaṃ āvuso evaṃ jānāmi evaṃ passāmi. Atha ca panāhaṃ na vadāmi "taṃ jīvaṃ taṃ sarīraṃ" ti vā "aññaṃ jīvaṃ aññaṃ sarīraṃ" ti vā.

<sup>1</sup> B<sup>p</sup> Tena kho pana samayena for Atha kho.

<sup>2</sup> D. ii. 40-63.

<sup>3</sup> D. ii. 64-75.

3. 'Dutiyajjhānaṃ . . . pe<sup>1</sup> . . . tatiyajjhānaṃ . . . catutthajjhānaṃ upasampajja viharati. Yo nu kho āvuso bhikkhu evaṃ jānāti evaṃ passati, kallaṃ nu kho tass' etaṃ vacanāya "taṃ jīvaṃ taṃ sarīraṃ" ti vā "aññaṃ jīvaṃ aññaṃ sarīraṃ" ti vā ti?

'Yo so āvuso bhikkhu evaṃ jānāti evaṃ passati, kallaṃ tass' etaṃ vacanāya "taṃ jīvaṃ taṃ sarīraṃ" ti vā "aññaṃ jīvaṃ aññaṃ sarīraṃ" ti vā ti.'

'Ahaṃ kho pan' etaṃ āvuso evaṃ jānāmi evaṃ passāmi, atha ca pañāhaṃ na vadāmi "taṃ jīvaṃ taṃ sarīraṃ" ti vā "aññaṃ jīvaṃ aññaṃ sarīraṃ" ti vā.

4. 'Nāṇa-dassanāya cittaṃ abhinīharati abhininnāmeti.<sup>2</sup> Yo nu kho āvuso bhikkhu evaṃ jānāti evaṃ passati, kallaṃ nu kho tass' etaṃ vacanāya "taṃ jīvaṃ taṃ sarīraṃ" ti vā "aññaṃ jīvaṃ aññaṃ sarīraṃ" ti vā ti?

'Yo so āvuso bhikkhu evaṃ jānāti evaṃ passati, kallaṃ tass' etaṃ vacanāya "taṃ jīvaṃ taṃ sarīraṃ" ti vā "aññaṃ jīvaṃ aññaṃ sarīraṃ" ti vā ti.'

'Ahaṃ kho pan' etaṃ āvuso evaṃ jānāmi evaṃ passāmi, atha ca pañāhaṃ na vadāmi "taṃ jīvaṃ taṃ sarīraṃ" ti vā "aññaṃ jīvaṃ aññaṃ sarīraṃ" ti vā.

5. "'Nāparam itthattāyāti" pajānāti.<sup>3</sup> Yo nu kho āvuso bhikkhu evaṃ jānāti evaṃ passati, kallaṃ nu kho tass' etaṃ vacanāya "taṃ jīvaṃ taṃ sarīraṃ" ti vā "aññaṃ jīvaṃ aññaṃ sarīraṃ" ti vā ti?

'Yo so āvuso bhikkhu evaṃ jānāti evaṃ passati, na<sup>4</sup> kallaṃ tass' etaṃ vacanāya "taṃ jīvaṃ taṃ sarīraṃ" ti vā "aññaṃ jīvaṃ aññaṃ sarīraṃ" ti vā ti.'

'Ahaṃ kho pan' etaṃ āvuso evaṃ jānāmi evaṃ passāmi, atha ca pañāhaṃ na vadāmi "taṃ jīvaṃ taṃ sarīraṃ" ti vā "aññaṃ jīvaṃ aññaṃ sarīraṃ" ti vā ti.'

Idam avoca Bhagavā. Attamanā te dve pabbajitā Bhagavato bhāsitaṃ abhinandun ti.

JĀLIYA-SUTTANTAM.

<sup>1</sup> D. ii. 77-81.

<sup>2</sup> D. ii. 83-96.

<sup>3</sup> D. ii. 97.

<sup>4</sup> S<sup>at</sup> omīṭ (as in Mahāli).

## [viii. Kassapa Sihanāda Sutta.]

1. Evam me sutam. Ekam samayaṃ Bhagavā Ujuññāyaṃ<sup>1</sup> viharati Kaṇṇakatthale<sup>2</sup> miga-dāye. Atha kho acelo Kassapo yena Bhagavā ten' upasaṃkami, upasaṃkamitvā Bhagavatā saddhiṃ sammodi, sammodanīyaṃ kathaṃ sārāṇiyaṃ vītisāretvā ekamantaṃ atthāsi. Ekamantaṃ t̥hito kho acelo Kassapo Bhagavantam etad avoca:

2. 'Sutam m' etaṃ bho Gotama: "Samaṇo Gotamo sabban tapam garahati, sabban tapassim lūkhājivim<sup>3</sup> ekamsena upakkosati upavadatīti." Ye te bho Gotama evam āhaṃsu: "Samaṇo Gotamo sabban tapam garahati, sabban tapassim lūkhājivim ekamsena upakkosati upavadatīti," kacci te bho<sup>4</sup> Gotamassa vutta-vādino, na ca Bhagavantam Gotamam abhūtena abbhācikkhanti, dhammassa cānuddhammam vyākaronti, na ca koci sahadhammiko vādānuvādo gārayhaṃ t̥hānaṃ āgacchati? Anabbhakkhātukāmā hi mayaṃ bhavantam Gotaman ti.'<sup>5</sup>

3. 'Ye te Kassapa evam āhaṃsu: "Samaṇo Gotamo sabban tapam garahati, sabban tapassim lūkhājivim ekamsena upakkosati upavadatīti," na me te vutta-vādino, abbhācikkhanti ca pana man te asatā abhūtena. Idhāhaṃ Kassapa ekaccaṃ tapassim lūkhājivim passāmi, dibbena

<sup>1</sup> S<sup>c</sup> Ujukāyā; S<sup>m</sup> Ujuññāyaṃ; S<sup>t</sup> Ujañāyaṃ; BB Ujuññāyaṃ.

<sup>2</sup> S<sup>c</sup> Gr Kannakatthale.

<sup>3</sup> S<sup>d</sup> adds tam.

<sup>4</sup> BB bhoto.

<sup>5</sup> Comp. A. iii. 57; M. i. 368, 482.

cakkhunā visuddhena atikkanta-mānusakena<sup>1</sup> . . . pe<sup>2</sup> . . . kāyassa bheda param maraṇā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ uppannaṃ.<sup>3</sup> Idha pañāhaṃ Kassapa ekaccaṃ tapassim lūkhājivim passāmi dibbena cakkhunā visuddhena atikkanta-mānusakena . . . pe<sup>4</sup> . . . kāyassa bheda param maraṇā sugatiṃ saggaṃ lokaṃ uppannaṃ. Idhāhaṃ Kassapa ekaccaṃ tapassim appa-dukkha-vihāriṃ passāmi dibbena cakkhunā visuddhena atikkanta-mānusakena . . . pe . . . kāyassa bheda param maraṇā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ uppannaṃ. Idha pañāhaṃ Kassapa ekaccaṃ tapassim appa-dukkha-vihāriṃ passāmi dibbena cakkhunā visuddhena atikkanta-mānusakena . . . pe . . . kāyassa bheda param maraṇā sugatiṃ saggaṃ lokaṃ uppannaṃ. Yo' haṃ Kassapa imesaṃ tapassināṃ evaṃ āgatiṃ<sup>5</sup> ca gatiṃ ca cutiṃ ca uppattiṃ<sup>6</sup> ca yathā-bhūtaṃ pajānāmi, so 'haṃ kiṃ sabbāṃ tapaṃ garahissāmi, sabbāṃ<sup>7</sup> tapassim lūkhājivim ekamsena upakkosissāmi upavadissāmi?

4. 'Santi Kassapa eke samāna-brāhmaṇā paṇḍita nipuṇā kata-para-ppavāda vāla-vedhirūpā vobhindantā<sup>8</sup> maññe caranti paññā-gatena dīṭṭhi-gatāni. Tehi pi me saddhim ekaccesu thānesu sameti, ekaccesu thānesu na sameti. Yan te ekaccaṃ vadenti<sup>9</sup> "sādhūti," mayam pi taṃ ekaccaṃ vadema "sādhūti." Yan te ekaccaṃ vadenti "na sādhūti," mayam pi taṃ ekaccaṃ vadema "na sādhūti." Yan te ekaccaṃ vadenti "sādhūti," mayam taṃ ekaccaṃ vadema "na sādhūti." Yan te ekaccaṃ vadenti "na sādhūti," mayam taṃ ekaccaṃ vadema "sādhūti." Yam mayam ekaccaṃ vadema "sādhūti," pare pi taṃ ekaccaṃ vadenti "sādhūti." Yam mayam ekaccaṃ vadema "na sādhūti," pare pi taṃ ekaccaṃ vadenti "na sādhūti."

<sup>1</sup> BB mānussakena, and below.

<sup>2</sup> All MSS. omit.

<sup>3</sup> BB upapannaṃ, and below.

<sup>4</sup> BB omit thrice.

<sup>5</sup> SS agatiṃ.

<sup>6</sup> BB upapattiṃ.

<sup>7</sup> BB add vā.

<sup>8</sup> S<sup>4</sup> BB te bhindantā. See i. 2. 26.

<sup>9</sup> BB vadanti eight times; SS here a, then seven times e.



<sup>1</sup>Yam mayam ekaccam vademā "sādhūti," pare pi tam ekaccam vadenti "na sādhūti." <sup>1</sup>Yam mayam ekaccam vademā "na sādhūti," pare pi tam ekaccam vadenti "sādhūti."

5. 'Tyāham upasamkamitvā evam vadāmi: "Yesu no avuso thānesu na sameti, tiṭṭhantu tāni thānāni. Yesu thānesu sameti, tattha viññū samanuyuñjantam samanugāhantam samanubhāsantam satthārā vā satthāram saṃghena vā saṃgham: 'Ye imesam<sup>2</sup> bhavatam dhammā akusalā akusala-samkhātā, sāvajjā sāvajja-samkhātā asevitabbā asevitabba-samkhātā nālam-ariyā<sup>3</sup> nālamariya-samkhātā kiṇhā<sup>4</sup> kiṇha-samkhātā, ko ime dhamme anavasesam pahāya vattati, samaṇo vā Gotamo<sup>5</sup> pare vā pana bhonto gaṇācariyā ti?"'

6. 'Thānam kho pan' etam Kassapa vijjati yam viññū samanuyuñjantā samanugāhantā samanubhāsantā evam vadeyyum: "Ye imesam bhavatam dhammā akusalā akusala-samkhātā sāvajjā sāvajja-samkhātā asevitabbā asevitabba-samkhātā nālam-ariyā nālamariya-samkhātā kiṇhā kiṇha-samkhātā, samaṇo Gotamo ime dhamme anavesasam pahāya vattati, yam vā pana bhonto pare gaṇācariyā ti." Iti ha Kassapa viññū samanuyuñjantā samanugāhantā samanubhāsantā amhe va tattha yebhuyena pasāseyyum.

7. 'Aparam pi no Kassapa viññū samanuyuñjantam samanugāhantam samanubhāsantam satthārā vā satthāram saṃghena vā saṃgham: "Ye imesam bhavatam dhammā kusalā kusala-samkhātā anavajjā anavajja-samkhātā sevītabbā sevitabba-samkhātā alam-ariyā alamariya-samkhātā sukkā sukkā-samkhātā, ko ime dhamme anavasesam samādāya vattati, samaṇo vā Gotamo, pare vā pana bhonto gaṇācariyā ti?"

8. 'Thānam kho pan' etam Kassapa vijjati yam viññū samanuyuñjantā samanugāhantā samanubhāsantā evam

<sup>1</sup> <sup>1</sup> BB invert these clauses.

<sup>2</sup> S<sup>m</sup> always imesam.

<sup>3</sup> BB na alam, four times.

<sup>4</sup> BB kaṇh<sup>o</sup>, four times.

<sup>5</sup> SS insert vā.

vadeyyum: "Ye imesaṃ bhavatam dhammā kusalā kusala-saṃkhātā anavajjā anavajja-saṃkhātā sevitabbā sevitabba-saṃkhātā alam-ariyā alamariya-saṃkhātā sukkā sukka-saṃkhātā, samaṇo Gotamo ime dhamme anavasesaṃ samādāya vattati, yaṃ vā pana bhonto pare gaṇācariyā ti." Iti ha Kassapa viññū samanuyuñjantā samanugāhantā samanubhāsantā 'amhe va' tattha yebhuyyena pasaṇ-seyyum.

9 'Aparam pi no Kassapa viññū samanuyuñjantaṃ samanugāhantaṃ samanubhāsantaṃ satthārā vā satthāraṃ saṃghena vā saṃghaṃ: "Ye imesaṃ bhavatam dhammā akusalā akusala-saṃkhātā sāvajjā sāvajja-saṃkhātā asevitabbā asevitabba-saṃkhātā nālam-ariyā nālamariya-saṃkhātā kiṇhā kiṇha-saṃkhātā, ko ime dhammā anavasesaṃ pahāya vattati, Gotama-sāvaka-saṃgho vā, pare<sup>2</sup> vā pana bhonto gaṇācariya-sāvaka-saṃghā ti?"<sup>3</sup>

10.<sup>4</sup> 'Thānaṃ kho pan' etaṃ Kassapa vijjati yaṃ viññū samanuyuñjantā samanugāhantā samanubhāsantā evaṃ vaddeyyum: "Ye imesaṃ bhavatam dhammā akusalā akusala-saṃkhātā sāvajjā sāvajja-saṃkhātā asevitabbā asevitabba-saṃkhātā nālam-ariyā nālamariya-saṃkhātā kiṇhā kiṇha-saṃkhātā, Gotama-sāvaka-saṃgho ime dhamme anavasesaṃ pahāya vattati, yaṃ vā pana bhonto pare gaṇācariya-sāvaka-saṃghā ti." Iti ha<sup>5</sup> Kassapa viññū samanuyuñjantā samanugāhantā samanubhāsantā amhe va tattha yebhuyyena pasaṇseyyum.

11. 'Aparam pi no Kassapa viññū samanuyuñjantaṃ

<sup>1</sup> S<sup>edmt</sup> aham eva.

<sup>2</sup> BB apare.

<sup>3</sup> S<sup>d</sup> saṃgho.

<sup>4</sup> S<sup>edmt</sup> all insert here 'Thānaṃ kho pan' etaṃ Kassapa vijjati yaṃ viññū samanuyuñjantā samanugāhantā samanubhāsantā amhe va tattha evaṃ vadeyyum: "Ye imesaṃ bhavatam dhammā akusalā akusala-saṃkhātā sāvajjā sāvajja-saṃkhātā asevitabbā asevitabba-saṃkhātā nālam-ariyā nālamariya-saṃkhātā kiṇhā kiṇha-saṃkhātā, ko ime dhamme anavasesaṃ pahāya vattati Gotama-sāvaka-saṃgho vā pare vā pana bhonto gaṇācariya-sāvaka-saṃghā ti."

<sup>5</sup> SS vā.

samanugāhantam samanubhāsantam satthārā vā sattharām samghena vā samgham: "Ye imesam bhavatam dhammā kusalā kusala-samkhātā anavajjā anavajja-samkhātā sevītabbā sevītabba-samkhātā alam-ariyā alamariya-samkhātā sukkā sukkā-samkhātā, ko ime dhamme anavasesam samādāya vattati, Gotama-sāvaka-samgho vā pare vā pana bhonto gaṇācariya-sāvaka-samghā ti?"<sup>1</sup>

12. 'Thānam kho pan' etam Kassapa vijjati yam viññū samanuyuñjantā samanugāhantā samanubhāsantā evam vadeyyūṃ: "Ye imesam bhavatam dhammā kusalā kusala-samkhātā anavajjā anavajja-samkhātā sevītabbā sevītabba-samkhātā alam-ariyā alamariya-samkhātā sukkā sukkā-samkhātā, Gotama-sāvaka-samgho ime dhamme anavasesam samādāya vattati, yam vā pana bhonto pare<sup>2</sup> vā gaṇācariya-sāvaka-samghā ti."<sup>3</sup> Iti ha Kassapa viññū samanuyuñjantā samanugāhantā samanubhāsantā amhe va tattha yebhuyyena pasaṇseyyūṃ.

13. 'Atthi Kassapa maggo, atthi paṭipadā, yathā<sup>4</sup> paṭipanno sāmam yeva ñassati sāmam dakkhīti<sup>5</sup>: "Samaṇo Gotamo kāla-vādī bhūta-vādī attha-vādī dhamma-vādī vinaya-vādī ti." Katamo ca Kassapa maggo, katamā paṭipadā, yathā paṭipanno sāmamyeva ñassati sāmam dakkhīti: "Samaṇo va Gotamo kāla-vādī bhūta-vādī attha-vādī dhamma-vādī vinaya-vādī ti"? Ayam eva Ariyo Aṭṭhaṅgiko Maggo, seyyathīdam sammā-diṭṭhi sammā-samkappo sammā-vācā sammā-kammanto sammā-ājīvo sammā-vāyāmo sammā-sati sammā-samādhi. Ayam kho Kassapa maggo, ayam paṭipadā, yathā paṭipanno sāmam yeva ñassati sāmam dakkhīti: "Samaṇo va Gotamo kāla-vādī bhūta-vādī attha-vādī dhamma-vādī vinaya-vādī ti."'

14. Evam vutte acelo Kassapo Bhagavantam etad avoca: 'Ime<sup>6</sup> kho āvuso Gotama tapo-pakkamā ekesam<sup>7</sup> samaṇa-

<sup>1</sup> SS samgho.

<sup>2</sup> All MSS insert vā.

<sup>3</sup> SS samgho.

<sup>4</sup> SS insert vā.

<sup>5</sup> S<sup>em</sup> dakkhīti; S<sup>d</sup> dakkhīti here, below 'iti; BB dakkhīti (see M. i. 566).

<sup>6</sup> BB add pi.

<sup>7</sup> BB etesam thrice.

brāhmaṇānaṃ sāmāñña-saṃkhātā ca brāhmañña-saṃkhātā ca. Acelako<sup>1</sup> hoti muttācāro hatthāpalekhano, na-ehi-bhadantiko,<sup>2</sup> na-tiṭṭha-bhadantiko, nābhahaṭaṃ na uddissa-kaṭaṃ na nimantanam<sup>3</sup> sādiyati. So na kumbhi-mukhā patigaṇhāti, na kaḷopi-mukhā patigaṇhāti,<sup>4</sup> na eḷakamantarā na daṇḍamantarā na musalamantarā, na dvinnam bhuñjamānānaṃ, na gabbhiniyā na pāyamānāya na puris-antara-gatāya, na saṃkittisu,<sup>5</sup> na yattha sā upaṭṭhito hoti, na yattha makkhikā saṇḍa-saṇḍa-cārini,<sup>6</sup> na macchaṃ na maṇsaṃ, na sūraṃ na merayaṃ na thusōdakaṃ pivati.<sup>7</sup> So ekāgāriko va hoti ekālopiko, dvāgāriko vā hoti dvālopiko, sattāgāriko vā hoti sattālopiko. Ekissā pi dattiyā yāpeti, dvīhi pi dattihi yāpeti, sattahi pi dattihi yāpeti. Ekāhi-kam pi āhāraṃ āhāreti, dvīhikam pi āhāraṃ āhāreti, sattā-hikam pi āhāraṃ āhāreti, iti evarūpaṃ addha-māsikam pi pari-yāya-bhaṭṭa-bhojanānuyogam anuyutto viharati.

Ime hi kho āvuso Gotama tapo-pakkamā ekesaṃ samaṇa-brāhmaṇānaṃ sāmāñña-saṃkhātā ca brāhmañña-saṃkhātā ca. Sāka-bhakkho vā hoti, sāmāka-bhakkho hoti, nivāra-bhakkho vā hoti, daddula<sup>8</sup>-bhakkho kho vā hoti, hata-bhakkho vā hoti, kaṇa-bhakkho vā hoti, ācāma-bhakkho vā hoti, piñṇāka-bhakkho vā hoti, tiṇa-bhakkho vā hoti, gomaya-bhakkho vā hoti, vana-mūla-phalāhāro yāpeti pavatta-phala-bhojī.

Ime hi kho āvuso Gotama tapo-pakkamā ekesaṃ samaṇa-brāhmaṇānaṃ sāmāñña-saṃkhātā ca brāhmañña-saṃkhātā ca. Sāṇāni pi dhāreti, masāṇāni pi dhāreti, chava-dussāni pi dhāreti, paṇsu-kūlāni pi dhāreti, tiriṭāni<sup>9</sup> pi dhāreti,

<sup>1</sup> For this description of the Acelako, comp. M. i. 77, PP. iv. 24 etc.

<sup>2</sup> BB bhaddantiko always.

<sup>3</sup> So all seven MSS. Faus. at J. i. 116, etc., and Tr. loc. cit. n. Old. C. vi. 21, etc., and Morris have n.

<sup>4</sup> SS omit n. k. p. Child. spells khalopi. Tr. at Mil. 107 has khalopi, at M. i. 77 kaḷopi (as BB here. See his "Pāli Misc.," p. 60). Morris has khalopi.

<sup>5</sup> S<sup>m</sup> BB saṃkittisu. <sup>6</sup> S<sup>m</sup> cārini; S<sup>c</sup> cāriti; BB carini.

<sup>7</sup> S<sup>cm</sup> pipati.

<sup>8</sup> S<sup>cm</sup> daddūla.

<sup>9</sup> BB tiriṭāni.

ajināni<sup>1</sup> pi dhāreti, ajinakkipam<sup>2</sup> pi dhāreti, kusa-cīram pi dhāreti vākā-cīram pi dhāreti, phalaka-cīram pi dhāreti, kesa-kambalam pi dhāreti, vāla-kambalam pi dhāreti, ulūka-pakkham pi dhāreti. Kesa-massu-locako pi hoti kesa-massu-locanānuyogam anuyutto, ubbhatthako pi hoti āsana-paṭikkhitto, ukkūṭiko pi hoti ukkūṭikappadhānam anuyutto, kaṇṭhakā-passayiko pi hoti kaṇṭakā-passaye seyyam kappeti,<sup>3</sup> phalaka-seyyam pi kappeti,<sup>4</sup> thaṇḍila<sup>5</sup> seyyam pi kappeti, ekapassayiko pi hoti rajojalla-dhare, abbhokāsiko pi hoti yathāsanthatiko, vekāṭiko pi hoti vikaṭa-bhojanānuyogam anuyutto, āpānako pi hoti āpānakattam anuyutto, sāya-tatīyakam pi udakōrohanānuyogam anuyutto viharatīti.

15. 'Acelako ce pi Kassapa hoti muttācāro hatthāpalekhano . . . pe . . . iti evarūpaṃ addha-māsikam pi pariyāya-bhatta-bhojanānuyogam anuyutto viharati, tassa cāyam sīla-sampadā citta-sampadā paññā-sampadā abhāvitā hoti asacchikatā, atha kho so ārakā va<sup>6</sup> sāmāñña, ārakā va brahmañña. Yato kho Kassapa bhikkhu averaṃ avyāpajjhaṃ<sup>7</sup> metta-cittam bhāveti, āsavānaṃ ca<sup>8</sup> khayā anāsavaṃ ceto-vimuttim paññā-vimuttim diṭṭhe va dhamme sayam abhiñña sacchikatvā upasampajja viharati, ayaṃ vuccati Kassapa bhikkhu Samaṇo iti pi Brāhmaṇo iti pi.

Sāka-bhakkho ce pi Kassapa hoti, sāmāka-bhakkho ce pi Kassapa hoti, nīvāra-bhakkho . . . pe . . . vana-mūla-phalāhāro yāpeti pavatta-phala-bhoji, tassa cāyam sīla-sampadā citta-sampadā paññā-sampadā abhāvitā hoti asacchikatā, atha kho so ārakā va sāmāñña ārakā va brahmañña. Yato kho Kassapa bhikkhu averaṃ avyāpajjhaṃ metta-cittam bhāveti, āsavānaṃ ca khayā anāsavaṃ ceto-vimuttim paññā-vimuttim diṭṭhe va

<sup>1</sup> So all MSS; Sum. ajinaṃ.      <sup>2</sup> SS ajinakkipam.

<sup>3</sup> M. and PP. omit down to sāyatatīyakam.

<sup>4</sup> S<sup>ct</sup> omit down to āpānako.

<sup>5</sup> S<sup>d</sup> BB thaṇḍila (see Dh. 141=D. iv. 339).

<sup>6</sup> S<sup>om</sup> ca . . . ca (thrice).      <sup>7</sup> BB abyāpajjhaṃ (thrice).

<sup>8</sup> SS omit ca, thrice.



dhamme sayam abhiññā sacchikatvā upasampajja viharati, ayam vuccati Kassapa bhikkhu Samaṇo iti pi Brāhmaṇo iti pi.

Sānāni ce pi Kassapa dhāreti, masānāni pi dhāreti . . . pe . . . sāya-tatīyakam pi udak-ōrohanānuyogam anuyutto viharati, tassa cāyam sīla-sampadā citta-sampadā paññā-sampadā abhāvitā hoti asacchikatā, atha kho so ārakā va sāmāññā ārakā va brahmaññā. Yato kho Kassapa bhikkhu averam avyāpajjham metta-cittam bhāveti, āsavānañ ca khayā anāsavaṃ ceto-vimuttiṃ paññā-vimuttiṃ diṭṭhe va dhamme sayam abhiññā sacchikatvā upasampajja viharati, ayam vuccati Kassapa bhikkhu Samaṇo iti pi Brāhmaṇo iti pīti.

16. Evaṃ vutte acelo Kassapo Bhagavantam etad avoca : 'Dukkaram bho Gotama sāmāññam, dukkaram brahmaññan ti.'

'Pakati<sup>1</sup> kho esā Kassapa lokasmiṃ "Dukkaram sāmāññam dukkaram brahmaññan" ti. Acelako ce pi Kassapa hoti, muttācāro hatthāpalekhano . . . pe . . . iti evarūpam addha-māsikam pi pariyāya-bhatta-bhojanānuyogam anuyutto viharati, imāya ca Kassapa mattāya iminā ca tapo-pakkamena sāmāññam vā abhavissa brahmaññam vā dukkaram sudukkaram, n'etam abhavissa kallaṃ vacanāya "Dukkaram sāmāññam dukkaram brahmaññan ti." Sakkā ca pan' etam abhavissa kātum gahapatinā va gahapati-puttena vā antamaso kumbha-dāsiyā pi : "Handāham acelako homi muttācāro hatthāpalekhano . . . pe . . . iti evarūpam addha-māsikam pi pariyāya-bhatta-bhojanānuyogam anuyutto viharāmīti." Yasmā ca kho Kassapa aññatr' eva imāya mattāya aññatra iminā tapo-pakkamena sāmāññam vā hoti brahmaññam vā dukkaram sudukkaram, tasmā etam kallaṃ vacanāya "Dukkaram sāmāññam dukkaram brahmaññan ti." Yato kho Kassapa bhikkhu averam avyāpajjham metta-cittam bhāveti, āsavānañ ca khayā anāsavaṃ ceto-vimuttiṃ paññā-vimuttiṃ diṭṭhe va dhamme sayam abhiññā sacchikatvā upasampajja viharati, ayam vuccati Kassapa bhikkhu Samaṇo iti pi Brāhmaṇo

<sup>1</sup> S<sup>a</sup> pakatikā; S<sup>cm</sup> kacci nu (see § 17).

iti pi. Sāka-bhakkho ce pi Kassapa hoti, sāmāka-bhakkho . . . pe . . . vana-mūla-phalāhāro yāpeti pavatta-phala-bhojī, imāya ca Kassapa mattāya iminā ca tapo-pakkamena sāmāññaṃ vā abhavissa brahmaññaṃ vā dukkaraṃ sudukkaraṃ, n'etaṃ abhavissa kallaṃ vacanāya "Dukkaraṃ sāmāññaṃ dukkaraṃ brahmaññaṃ ti." Sakkā ca pan' etaṃ abhavissa kātum gahapatinā vā gahapati-puttena vā antamaso kumbha-dāsiyā pi : "Handāhaṃ sāka-bhakkho vā homi sāmāka-bhakkho . . . pe . . . vana-mūla-phalāhāro yāpemi pavatta-phala-bhojī ti." Yasmā ca kho Kassapa aññatr' eva imāya mattāya aññatra iminā tapo-pakkamena sāmāññaṃ vā hoti brahmaññaṃ vā dukkaraṃ sudukkaraṃ, tasmā etaṃ kallaṃ vacanāya "Dukkaraṃ sāmāññaṃ dukkaraṃ brahmaññaṃ ti." Yato kho Kassapa bhikkhu averaṃ avyāpajjhaṃ metta-cittaṃ bhāveti, āsavānañ ca khayā anāsavaṃ ceto-vimuttiṃ paññā-vimuttiṃ diṭṭhe va dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati, ayaṃ vuccati Kassapa bhikkhu Samaṇo iti pi Brāhmaṇo iti pi.

Sānāni ce pi Kassapa dhāreti, masānāni pi dhāreti . . . pe . . . sāya-tatīyakam pi udakōrohanānuyogam anuyutto viharati, imāya ca Kassapa mattāya iminā tapo-pakkamena sāmāññaṃ vā abhavissa brahmaññaṃ vā dukkaraṃ sudukkaraṃ, n'etaṃ abhavissa kallaṃ vacanāya "Dukkaraṃ sāmāññaṃ dukkaraṃ brahmaññaṃ ti." Sakkā ca pan' etaṃ abhavissa kātum gahapatinā vā gahapati-puttena vā antamaso kumbha-dāsiyā pi : "Handāhaṃ sānāni pi dhāremi, masānāni pi dhāremi . . . pe . . . sāya-tatīyakam pi udakōrohanānuyogam anuyogo viharamīti." Yasmā ca kho Kassapa aññatr' eva imāya mattāya aññatra iminā tapo-pakkamena sāmāññaṃ vā hoti brahmaññaṃ vā dukkaraṃ sudukkaraṃ, tasmā etaṃ kallaṃ vacanāya "Dukkaraṃ sāmāññaṃ dukkaraṃ brahmaññaṃ ti." Yato kho Kassapa bhikkhu averaṃ avyāpajjhaṃ metta-cittaṃ bhāveti, āsavānañ ca khayā anāsavaṃ ceto-vimuttiṃ paññā-vimuttiṃ diṭṭhe va dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati, ayaṃ vuccati Kassapa bhikkhu Samaṇo iti pi Brāhmaṇo iti pīti.'

17. Evaṃ vutte acelo Kassapo Bhagavantam etad avoca:  
'Dujjāno bho Gotama samaṇo, dujjāno brāhmaṇo ti.'

'Pakati kho esā Kassapa lokasmim "Dujjāno samaṇo, dujjāno brāhmaṇo ti." Acelako ce pi Kassapa hoti, muttācāro hatthāpalekhano . . . pe . . . iti evarūpaṃ addhamāsikam pi pariyāya-bhatta-bhojanānuyogam anuyutto viharati, imāya ca Kassapa mattāya iminā tapo-pakkamena samaṇo vā abhavissa brāhmaṇo vā dujjāno sudujjāno, n' etaṃ abhavissa kallaṃ vacanāya "Dujjāno samaṇo, dujjāno brāhmaṇo ti." Sakkā ca pan' eso abhavissa ñātum<sup>1</sup> gahapatinā vā gahapati-puttena vā antamaso kumbha-dāsiyā pi: "ayaṃ acelako<sup>2</sup> muttācāro hatthāpalekhano . . . pe . . . iti evarūpaṃ addhamāsikam pi pariyāya-bhatta-bhojanānuyogam anuyutto viharatīti." Yasmā ca kho Kassapa aññatr' eva imāya mattāya aññatra iminā tapo-pakkamena samaṇo vā hoti brāhmaṇo vā dujjāno sudujjāno, tasmā etaṃ kallaṃ vacanāya "Dujjāno samaṇo, dujjāno brāhmaṇo ti." Yato kho Kassapa bhikkhu averaṃ avyāpajjhaṃ metta-cittam bhāveti, āsavānañ ca khayā anāsavaṃ ceto-vimuttiṃ paññā-vimuttiṃ diṭṭhe va dhamme sayam abhiññā sacchikatvā upasampajja viharati, ayaṃ vuccati Kassapa bhikkhu Samaṇo iti pi Brāhmaṇo iti pi. Sāka-bhakkho ce pi Kassapa hoti, sāmāka-bhakkho . . . pe . . . vana-mūla-phalābhāro yāpeti pavatta-phala-bhojī, imāya ca Kassapa mattāya iminā tapo-pakkamena samaṇo vā abhavissa brāhmaṇo vā dujjāno sudujjāno, n' etaṃ abhavissa kallaṃ vacanāya "Dujjāno samaṇo, dujjāno brāhmaṇo ti." Sakkā ca pan' eso abhavissa ñātum gahapatinā vā gahapati-puttena vā antamaso kumbha-dasiyā pi, "ayaṃ sāka-bhakkho sāmāka-bhakkho . . . pe . . . vana-mūla-phalābhāro yāpeti pavatta-phala-bhojī ti." Yasmā ca kho Kassapa aññatr' eva imāya mattāya aññatra iminā tapo-pakkamena samaṇo vā hoti brāhmaṇo vā dujjāno sudujjāno, tasmā etaṃ kallaṃ vacanāya "Dujjāno samaṇo, dujjāno brāhmaṇo ti." Yato kho Kassapa bhikkhu averaṃ avyāpajjhaṃ metta-cittam

<sup>1</sup> SS kātum.

<sup>2</sup> BB add hoti.

bhāveti, āsavānañ ca khayā anāsavaṃ ceto-vimuttim paññā-vimuttim diṭṭhe va dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati, ayaṃ vuccati Kassapa bhikkhu Samaṇo iti pi Brāhmaṇo iti pi. Sānāni ce pi Kassapa dhāreti, masānāni pi dhāreti . . . pe . . . sāya-tatiyakam pi udakōrohanānuyogam anuyutto viharati, imāya ca Kassapa mattāya iminā tapo-pakkamena samaṇo vā brāhmaṇo vā abhaviṣsa<sup>1</sup> dujjāno sudujjāno, n' etaṃ abhaviṣsa kallaṃ vacanāya "Dujjāno samaṇo dujjāno brāhmaṇo ti." Sakkā ca<sup>2</sup> pan' eso abhaviṣsa ñātum gahapatinā vā gahapati-puttena vā antamaso kumbhādāsiyā pi: "Ayaṃ sānāni pi dhāreti masānāni pi dhāreti . . . pe . . . sāya-tatiyakam pi udakōrohanānuyogam anuyutto viharatīti." Yasmā ca kho Kassapa aññatr' eva imāya mattāya aññatra iminā tapo-pakkamena samaṇo vā hoti brāhmaṇo vā dujjāno sudujjāno, tasmā etaṃ kallaṃ vacanāya "Dujjāno samaṇo, dujjāno brāhmaṇo ti." Yato kho Kassapa bhikkhu averaṃ avyāpajjhaṃ metta-cittaṃ bhāveti, āsavānañ ca khayā anāsavaṃ ceto-vimuttim paññā-vimuttim diṭṭhe va dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati, ayaṃ vuccati Kassapa bhikkhu Samaṇo iti pi Brāhmaṇo it pīti.'

18. Evaṃ vutte acelo Kassapo Bhagavantam etad avoca: 'Katamā pana sā bho Gotama sīla-sampadā, katamā citta-sampadā, katamā paññā-sampadā ti?'

'Idha Kassapa Tathāgato loka uppajjati araham sammā-sambuddho . . . pe<sup>3</sup> . . . bhaya-dassāvī, samādāya sikkhati sikkhā-padesu, kāyakamma-vacikammena samannāgato kusalena, parisuddhājīvo sīla-sampanno, indriyesu gutta-dvāro, sati-sampajaññena samannāgato, santuttho.

'Kathañ ca Kassapa bhikkhu sīla-sampanno hoti? Idha Kassapa bhikkhu pāṇātipataṃ pahāya pāṇātipatā paṭivirato hoti, nihita-daṇḍo, nihita-sattho lajjī dayāpanno sabbapāṇabhūta-hitānukampī viharati. Idam pi'ssa hoti

<sup>1</sup> BB Samaṇo vā abhaviṣsa Brahmaṇo vā.

<sup>2</sup> *All MSS. omit here.*

<sup>3</sup> D. ii. 40-42.

sīla-sampadāya [yathā Sāmañña-phale<sup>1</sup> evaṃ vitthāretabham] . . . 'Yathā yā pan' eke bhonto samaṇa-brāhmaṇā saddhā-deyyāni bhojanāni bhuñjitvā, te eva-rūpāya tiracchāna-vijjāya micchā-jīvena jīvikam kappenti, seyyathā idam santi-kammam paṇidhi-kammam . . . pe<sup>2</sup> . . . osadhīnam paṭimokkho iti vā iti evarūpāya tiracchāna-vijjāya micchā-jīvā paṭivirato hoti. Idam assa hoti sīla sampadāya.

'Sa kho so Kassapa bhikkhu evaṃ sīla-sampanno na kutoci bhayaṃ samanupassati, yad idam sīla-saṃvarato. Seyyathā pi Kassapa rājā khattiyo muddhāvasitto nihita-paccāmitto na kutoci bhayaṃ samanupassati, yad idam paccatthikato,<sup>3</sup> evaṃ eva kho Kassapa bhikkhu evaṃ sīla-sampanno na kutoci bhayaṃ samanupassati, yad idam sīla-saṃvarato. So iminā ariyena sīla-kkhandhena samanāgato ajjhataṃ anavajja-sukhaṃ paṭisaṃvedeti. Evaṃ kho Kassapa bhikkhu sīla-sampanno hoti. Ayaṃ kho sā<sup>4</sup> Kassapa sīla-sampadā.

19. <sup>5</sup> 'Kathaṃ ca Kassapa bhikkhu indriyesu gutta-dvāro hoti? Idha Kassapa bhikkhu cakkhunā rūpaṃ disvāna nimittaggāhī hoti . . . pe<sup>6</sup> . . . manindriyaṃ asaṃvutaṃ viharantaṃ abhiññā domanassā pāpakā akusalā dhammā anvāssaveyyum tassa saṃvarāya paṭipajjati rakkhati manindriyaṃ, manindriyaṃ saṃvaraṃ āpajjati. So iminā ariyena indriya-saṃvarena samannāgato ajjhataṃ avyāseka-sukhaṃ paṭisaṃvedeti. Evaṃ kho Kassapa bhikkhu indriyesu gutta-dvāro hoti . . . pe,<sup>7</sup> . . . tass' ime pañca nivarane pahine attani samanupassato pamojjaṃ jāyati, pamuditassa pīti jāyati, pīti-manassa kāyo passambhati, passaddha-kāyo sukhaṃ vedeti, sukhino cittaṃ samādhiyati, so vivicc' eva kāmehi vivicca akusalehi dhammehi

<sup>1</sup> D. ii. 48-61 inclusive.

<sup>2</sup> D. ii. 62.

<sup>3</sup> BB paccattikato (and so at D. ii. 63).

<sup>4</sup> BB omit.

<sup>5</sup> BB pa . . . paṭhamam jhānam upasampajja viharati . . . pa . . . idam assa hoti citta-sampadāya . . . pa . . . dutiyaṃ jhānam.

<sup>6</sup> D. ii. 64.

<sup>7</sup> D. ii. 64-75.



savitakkaṃ savicāraṃ vivekaṃ pīti-sukhaṃ paṭhama-jjhānaṃ upasampajja viharati. So imaṃ eva kāyaṃ viveka-jena pīti-sukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa vivekajena pīti-sukhena apphutaṃ hoti. Seyyatthā pi Kassapa dakkho nahāpako vā nahāpakantevāsī vā kaṇsa-thale nahāniya-cunnāni ākiritvā, udakena paripphosakaṃ paripphosakaṃ sanneyya, sā h' assa nahāniya-piṇḍi snehā-nugatā sneha-paretā santara-bāhirā phutā snehena, na ca paggharaṇī—evam eva kho Kassapa bhikkhu imaṃ eva kāyaṃ vivekajena pīti-sukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa vivekajena pīti-sukhena apphutaṃ hoti. Idam pi 'ssa hoti citta-sampadāya.

'Puna ca paraṃ Kassapa bhikkhu vitakka-vicāraṇaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodi-bhāvaṃ avitakkaṃ avicāraṃ samādhijāṃ pīti-sukhaṃ duttiya-jjhānaṃ . . . pe<sup>1</sup> . . . tatiyajjhānaṃ . . . pe<sup>2</sup> . . . catutthajjhānaṃ upasampajja viharati . . . pe<sup>3</sup> . . . Idam pi 'ssa hoti citta-sampadāya. Ayaṃ kho sā Kassapa citta-sampadā.

20. 'So evaṃ samāhite citte<sup>4</sup> parisuddhe pariyodāte anaṅgaṇe vigatūpakilese mudu-bhūte kammaniye tīthe ānejjappaṭṭe nāna-dassanāya cittaṃ abhinīharati abhininnāmeti. So evaṃ pajānāti: "Ayaṃ kho me kāyo rūpī cātummahābhūtika mātā-pettika-sambhavo odāta-kummā-sūpacayo aniccucchādana-parimaddana-bhedana-viddhaṇsana-dhammo, idaṃ ca pana me viññānaṃ ettha sitaṃ ettha paṭibaddhaṃ ti."

'Seyyatthā pi Kassapa maṇi veḷuriyo subho jātimā atthaṇso suparikamma-kato accho vippasanno sabbākāra-sampanno, tatr' idam suttam āvutaṃ nīlaṃ vā pītaṃ vā lohitaṃ vā odātaṃ vā paṇḍu-suttam vā ti. Evaṃ eva kho Kassapa bhikkhu evaṃ samāhite citte parisuddhe pariyo-

<sup>1</sup> D. ii. 77-79.

D. ii. 79-81.

<sup>3</sup> D. ii. 81, 82.<sup>4</sup> BB . . . pa . . . abhinīharati abhininnāmeti . . . pa . . . idam assa hoti paññā-sampadāya.

dāte anaṅgane vigatūpakkilese mudu-bhūte kammaniye  
 ṭhite ānejja-ppatte ṇāna-dassanāya cittaṃ abhinīharati  
 abhininnāmeti. So evaṃ pajānāti: “Ayaṃ kho me kāyo  
 rūpī cātummahābhūṭiko mātā-pettika-sambhavo odāta-  
 kummāsūpacayo aniccucchādana-parimaddana-bhedana-  
 viddhaṇsana-dhammo, idaṃ ca pana me viññānaṃ ettha  
 sitaṃ ettha paṭibaddhaṃ ti.” Idam pi ‘ssa hoti paññā-  
 sampadāya . . . pe<sup>1</sup> . . . “nāparaṃ itthattāyāti” pajānāti.  
 Idam pi ‘ssa hoti paññā-sampadāya. Ayaṃ kho sā Kassapa  
 paññā-sampadā.

Imāya ca Kassapa sila-sampadāya citta-sampadāya  
 paññā-sampadāya aññā sila-sampadā citta-sampadā paññā-  
 sampadā uttaritārā vā paṇītatarā vā n’ atthi.

21. ‘Santi Kassapa eke samaṇa-brāhmaṇā sila-vādā.  
 Te aneka-pariyāyena sīlassa vaṇṇaṃ bhāsanti. Yāvatā  
 Kassapa ariyaṃ paramaṃ sīlaṃ, nāhaṃ tattha attano  
 sama-samaṃ samanupassāmi kuto bhīyyo.<sup>2</sup> Atha kho<sup>3</sup>  
 aham eva tattha bhīyyo yadidaṃ adhisīlaṃ.

‘Santi Kassapa eke samaṇa-brāhmaṇā tapo-jigucchā-  
 vādā. Te aneka-pariyāyena tapo-jigucchāya vaṇṇaṃ  
 bhāsanti. Yāvatā Kassapa ariyā paramā tapo-jigucchā  
 nāhaṃ tattha attano sama-samaṃ samanupassāmi kuto  
 bhīyyo. Atha kho aham eva tattha bhīyyo yadidaṃ  
 adhijegucchāṃ.

‘Santi Kassapa eke samaṇa-brāhmaṇā paññā-vādā. Te  
 aneka-pariyāyena paññāya vaṇṇaṃ bhāsanti. Yāvatā  
 Kassapa ariyā paramā paññā, nāhaṃ tattha attano sama-  
 samaṃ samanupassāmi kuto bhīyyo. Atha kho aham eva  
 tattha bhīyyo yadidaṃ adhipaññā.<sup>4</sup>

‘Santi Kassapa eke samaṇa-brāhmaṇā vimutti-vādā.  
 Te aneka-pariyāyena vimuttiyā vaṇṇaṃ bhāsanti. Yāvatā  
 Kassapa ariyā paramā vimutti, nāhaṃ tattha attano sama-  
 samaṃ samanupassāmi kuto bhīyyo. Atha kho aham eva  
 tattha bhīyyo yadidaṃ adhimutti.

<sup>1</sup> D. ii. 85-98.

<sup>2</sup> BB bhīyyo, and below.

<sup>3</sup> SS omit atha kho, but all give it below.

<sup>4</sup> SS paññāya; BB paññaṃ.

22. 'Thānaṃ kho pan' etam Kassapa vijjati yaṃ añña-titthiyā<sup>1</sup> paribbājakā evaṃ vadeyyum : "Siha-nādaṃ kho Samaṇo Gotamo nadati, tañ ca kho suññāgāre nadati no parisāsūti." Te "Mā h' evan" ti assu<sup>2</sup> vacaniyā. "Siha-nādañ ca Samaṇo Gotamo nadati, parisāsu ca nadatīti," evaṃ assu Kassapa vacaniyā. Thānaṃ kho pan' etam Kassapa vijjati yaṃ añña-titthiyā paribbājakā evaṃ vadeyyum : "Siha-nādañ ca Samaṇo Gotamo nadati, parisāsu ca nadati, na ca kho visārado nadati." . . . visārado ca nadati— . . . pe . . . "na ca kho naṃ pañhaṃ pucchanti . . . pañhañ ca naṃ pucchanti,— . . . pe . . . "na ca kho pan' etam pañhaṃ puṭṭho vyākaroti" . . . "pañhañ ca nesam puṭṭho vyākaroti"— . . . pe . . . "na ca kho pañhassa veyyākaraṇena cittaṃ ārādheti" . . . "pañhassa ca veyyākaraṇena cittaṃ ārādheti"— . . . pe . . . "na ca kho sotabbaṃ assa maññanti" . . . "sotabbaṃ c' assa maññanti"— . . . pe . . . "na ca kho sutvā pasīdanti" . . . "sutvā c' assa pasīdanti"— . . . pe . . . na ca kho pasannā pasannākāraṃ karonti" . . . "pasannā pasannākārañ ca karonti"— . . . pe . . . "na ca kho tathattāya paṭipajjanti" . . . "tathattāya ca paṭipajjanti"— . . . pe . . . "na ca kho paṭipannā ārādhentīti."<sup>3</sup> Te "Mā h' evan" ti 'ssu vacaniyā. "Siha-nādañ ca Samaṇo Gotamo nadati, parisāsu ca nadati, visārado ca nadati, pañhañ ca naṃ pucchanti, pañhañ ca nesam puṭṭho vyākaroti, pañhassa veyyākaraṇena cittaṃ ārādheti, sotabbañ c' assa<sup>4</sup> maññanti, sutvā ca pasīdanti, pasannā ca pasannākāraṃ<sup>5</sup> karonti, tathattāya ca paṭipajjanti, paṭipannā ca ārādhentīti," evaṃ assu Kassapa vacaniyā.

23. 'Ekam idāhaṃ Kassapa samayaṃ Rājagāhe viharāmi Gijjha-kūṭe pabbate. Tatra maṃ aññataro tapasa<sup>6</sup>-brah-

<sup>1</sup> S<sup>4</sup> adds *riyo*.

<sup>2</sup> BB 'ssu.

<sup>3</sup> All the MSS. are very confused throughout this intricate passage in which they omit all the spaces and *pe*'s.

<sup>4</sup> BB ca (omitting *assa*), both here and above.

<sup>5</sup> BB for *p. c. p. k.* have (here and above) *pasannākārañ ca karonti*.

<sup>6</sup> S<sup>cont</sup> *tesa* ; S<sup>a</sup> *cesa* ; Sum. *sa*.

macārī Nigrodho, nāma adhijegucche pañham pucchi.<sup>1</sup> Tassāham adhijegucche pañham puṭṭho vyākāsim. Vyākate ca pana me attamano ahosi, param viya mattāyāti.<sup>2</sup>

‘Ko hi bhante Bhagavato dhammam sutvā na attamano assa param<sup>2</sup> viya mattāya? Aham pi<sup>3</sup> bhante Bhagavato dhammam sutvā attamano param viya mattāya. Abhikkantaṃ bhante, abhikkantaṃ bhante. Seyyathā pi bhante nikkujjitaṃ vā ukkujjeyya, paticchannaṃ vā vivareyya, mūlhasa vā maggaṃ ācikkheyya, andhakāre vā tela-pajjotaṃ dhāreyya: “Cakkhumanto rūpāni dakkhintīti,”<sup>4</sup> —evam evaṃ<sup>5</sup> Bhagavatā aneka-pariyāyena dhammo pakā-sito. Esāham bhante Bhagavantam saraṇam gacchāmi dhammañ ca bhikkhu-saṃghaṃ ca. Labheyyāham bhante Bhagavato santike pabbajjam, labheyyam upasampadan ti.’

24. ‘Yo<sup>6</sup> kho Kassapa añña-titthiya-pubbo<sup>7</sup> imasmim dhamma-vinaye<sup>8</sup> ākaṅkhati pabbajam<sup>8</sup> ākaṅkhati upasampadam so cattāro māsē parivasati, catunnam māsānam accayena āraddha-citta<sup>9</sup> bhikkhū pabbājenti upasampādentī bhikkhu-bhāvāya. Api ca m’ ettha puggala-vemattatā vidiṭṭā ti.’

‘Sace bhante añña-titthiya-pubbā imasmim dhamma-vinaye<sup>10</sup> ākaṅkhaṇṭā pabbajam<sup>10</sup> ākaṅkhaṇṭā<sup>11</sup> upasampadam cattāro māsē parivasanti, catunnam māsānam accayena āraddha-cittā bhikkhū pabbājenti upasampādentī bhikkhu-bhāvāya, aham cattāri vassāni parivasissāmi, catunnam vassānam accayena āraddha-cittā bhikkhū pabbājentu upasampādentu bhikkhu-bhāvāyāti.’

Alattha kho acelo Kassapo Bhagavato santike pabbaj-

<sup>1</sup> BB apucchi. (The whole dialogue is given in D. xxv. See also Sum. 45). <sup>2</sup> SS na attamano aparam.

<sup>3</sup> BB add hi.

<sup>4</sup> BB dakkhanti.

<sup>5</sup> BB eva.

<sup>6</sup> SS Ye.

<sup>7</sup> S<sup>et</sup> pubbe.

<sup>8,9</sup> S<sup>et</sup> omit.

<sup>9</sup> S. xii. 17. 17 adds parivutṭha-parivāsam (read ovāsā). M. P. S. p. 59 and M. i. 391 as here.

<sup>10,11</sup> SS omit.

<sup>11</sup> BB ākaṅkhaṇṭi twice.

jam, alatthūpasampadam.<sup>1</sup> Acirūpasampanno kho pan' āyasmā Kassapo eko vūpakattho appamatto ātāpī pahitatto viharanto, na cirass' eva yass' atthāya kula-puttā sammad eva agāasmā anāgāriyaṃ pabbajanti tad anuttaraṃ brahma-cariya-pariyosānaṃ diṭṭhe va dhamme sayam abhiññā sacchikatvā upasampajja vihāsi: 'Khinā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparaṃ itthattayāti' abhhaññāsi. Aññataro ca kho pan' āyasmā Kassapo arahataṃ ahoṣīti.

KASSAPA-SIHANĀDA-SUTTANTAM.<sup>2</sup>

<sup>1</sup> BB alatth' upa° . . . acir' upa° (*Childers, Trenckner, and Feer* alattha).

<sup>2</sup> BB Mahā-Sihanāda-Suttantaṃ nitthitaṃ atthamaṃ.



## [ix. Potṭhapāda Sutta.]

1. Evam me sutam. Ekam samayaṃ Bhagavā Sāvatt<sup>1</sup>hiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana samayena Potṭhapādo paribbājako samayappavāda<sup>2</sup>ke tindukācīre<sup>3</sup> eka-sālake<sup>4</sup> Mallikāya<sup>5</sup> ārāme paṭivasati mahatiyā paribbājaka-parisāya saddhiṃ ti-mattehi<sup>6</sup> paribbājaka-satehi.

2. Atha kho Bhagavā pubbaṇḥa-samayaṃ nivāsetvā, patta-civaraṃ ādāya Sāvatt<sup>1</sup>hiyaṃ piṇḍāya pāvisi. Atha kho Bhagavato etad aho<sup>2</sup>si: 'Atippago kho tāva Sāvatt<sup>1</sup>hiyaṃ piṇḍāya caritum, yaṃ nūnāham yena samayappavāda<sup>3</sup>ke tindukācīro eka-sālako Mallikāya ārāmo yena Potṭhapādo paribbājako ten' upasaṃkameyyan ti.' Atha kho Bhagavā yena samayappavāda<sup>4</sup>ke tindukācīro eka-sālako Mallikāya ārāmo ten' upasaṃkami.

3. Tena kho pana samayena Potṭhapādo paribbājako mahatiyā paribbājaka-parisāya saddhiṃ nisinna<sup>5</sup> hoti un-nādinīyā uccāsadda-mahāsaddāya aneka-vibitaṃ tiracchāna-kathaṃ kathentiya<sup>6</sup>, seyyathidaṃ rāja-kathaṃ cora-kathaṃ mahāmatta-kathaṃ senā-kathaṃ bhaya-kathaṃ yuddha-kathaṃ anna-kathaṃ pāna-kathaṃ vattha-kathaṃ sayana-kathaṃ mālā-kathaṃ gandha-kathaṃ ñāti-kathaṃ yāna-kathaṃ gāma-kathaṃ nigama-kathaṃ nagara-kathaṃ

<sup>1</sup> SS tindukācīre here, but not in Sum. In § 2 only S<sup>1</sup> has cīro.

<sup>2</sup> S<sup>ed</sup> sālike and so S<sup>1</sup> in § 2.

<sup>3</sup> See J. iv. 148 foll. Dh. p. Atth. 248.

<sup>4</sup> BB tiṇsa-

janapada-katham itthi-katham<sup>1</sup> sūra-katham visikhā-katham kumbhatṭhāna-katham pubba-peta-katham nānatta-katham lokakkhāyikam samuddakkhāyikam itibhavābhava-katham iti vā iti.<sup>2</sup>

4. Addasā kho Potṭhapādo paribbājako Bhagavantam dūrato va āgacchantam, disvā<sup>3</sup> sakam parisam saṇṭhāpesi :<sup>4</sup>

‘ Appasaddā bhonto hontu, mā bhonto saddam akattha. Ayam Samaṇo Gotamo āgacchati, appasadda-kāmo kho pana<sup>5</sup> so āyasmā appasaddassa vaṇṇa-vādī, appeva nāma appasaddam parisam veditvā upasamkamitabbam maññeyyāti.’

Evam vutte te paribbājakā tuṇhī ahesum.

5. Atha kho Bhagavā yena Potṭhapādo paribbājako ten’ upasamkami. Atha kho Potṭhapādo paribbājako Bhagavantam etad avoca :

‘ Etu kho bhante Bhagavā, sāgataṃ<sup>6</sup> bhante Bhagavato, cirassam kho bhante Bhagavā imam pariyāyam akāsi yadidaṃ idh’ āgamanāya, nisīdatu bhante Bhagavā, idam āsanam paññattan ti.’

Nisīdi Bhagavā paññatte āsane. Potṭhapādo kho<sup>7</sup> paribbājako aññataram nīcam āsanam gahetva, ekamantam nisīdi. Ekamantam nisinnam kho Potṭhapādam paribbājakam Bhagavā etad avoca :

‘ Kāya nu ’ttha Potṭhapāda etarahi kathāya sannisinnā, kā ca pana vo antarā kathā vippakatā ti ?’

6. Evam vutte Potṭhapādo paribbājako Bhagavantam etad avoca :

‘ Tiṭṭhat’ esā bhante kathā yāya mayam etarahi kathāya sannisinnā, n’esā<sup>8</sup> bhante kathā Bhagavato dullabhā bhavissati pacchā pi savanāya. Purimāni bhante divasāni purimatarāni nānā-tiṭṭhiyānam samaṇa-brahmaṇānam kutūhala<sup>9</sup> sālāya sannisinnānam sannipatitānam abhisaññā-

<sup>1</sup> BB add purisa-katham ; as S<sup>d</sup> BB at D. i. 1. 17 (not in M. V. v. 6. 3).

<sup>2</sup> BB omit iti.

<sup>3</sup> BB disvāna.

<sup>4</sup> S<sup>m</sup> saṇṭhāpesi.

<sup>5</sup> BB omit.

<sup>6</sup> S<sup>d</sup> BB svāgataṃ.

<sup>7</sup> BB pi kho.

<sup>8</sup> SS n’esāham.

<sup>9</sup> BB kotuhala.

nirodhe kathā udapādi: “Kathan nu kho bho abhisaññā-nirodho hotīti?” Tatr’ ekacce evam āhaṃsu: “Ahetu-appaccayā purisassa saññā uppajjanti pi nirujjhanti pi. Yasmim samaye uppajjanti saññī tasmim samaye hoti, yasmim samaye nirujjhanti, asaññī tasmim samaye hotīti.” Itth’ eke abhisaññā-nirodham paññāpenti. Tam añño evam āha: “Na kho nām’ etaṃ bho<sup>1</sup> evam bhavissati. Saññā hi bho purisassa attā, sā ca kho upeti pi apeti pi. Yasmim samaye upeti saññī tasmim samaye hoti, yasmim samaye apeti asaññī tasmim samaye hotīti.” Itth’ eke abhisaññā-nirodham paññāpenti. Tam añño evam āha: “Na kho nām’ etaṃ bho evam bhavissati. Santi hi bho samaṇa-brahmaṇā mahiddhikā mahānubhāvā. Te imassa purisassa saññam upakaddhanti pi apakaddhanti pi. Yasmim samaye upakaddhanti saññī tasmim samaye hoti, yasmim samaye apakaddhanti asaññī tasmim samaye hotīti.” Itth’ eke abhisaññā-nirodham paññāpenti. Tam añño evam āha: “Na kho nām’ etaṃ bho evam bhavissati. Santi hi bho devatā mahiddhikā mahānubhāvā. Tā imassa purisassa saññam upakaddhanti pi apakaddhanti pi. Yasmim samaye upakaddhanti saññī tasmim samaye hoti, yasmim samaye apakaddhanti asaññī tasmim samaye hotīti.” Itth’ eke abhisaññā-nirodham paññāpenti. Tassa mayham bhante Bhagavantam yeva ārabha sati udapādi: “Aho nūna Bhagavā aho nūna Sugato, yo imesaṃ dhammānaṃ sukusalo ti.”<sup>2</sup> Bhagavā pakataññū abhisaññā-nirodhassa. Kathan nu kho bhante abhisaññā-nirodho hotīti?

7. ‘Tatra Poṭṭhapāda ye te samaṇa-brāhmaṇā evam āhaṃsu: “Ahetu-appaccayā purisassa saññā uppajjanti pi nirujjhanti pīti” ādiso va tesam aparaddham. Tam kissa hetu? Sahetū hi Poṭṭhapāda sappaccayā purisassa

<sup>1</sup> BB na kho pana me taṃ bho (thrice). In the next clause SS omit bho, and in the third S<sup>m</sup> omits it, and S<sup>at</sup> have hoti.

<sup>2</sup> SS Aho nūna bhagavā sugato yo (S<sup>am</sup> so) bhante kusalo. (S<sup>m</sup> has imesaṃ inserted, as a correction, after so.)

saññā uppajjanti pi nirujjhanti pi. Sikkhā ekā saññā uppajjanti, sikkhā ekā saññā nirujjhanti.<sup>1</sup>

'Kā ca sikkhā?' ti Bhagavā avoca. 'Idha Potṭhapāda Tathāgato loke uppajjati, araham sammā-sambuddho . . . pe<sup>2</sup> . . . kāya-kamma-vaci-kāmmena samannāgato kusalaena parisuddhājivo sīla-sampanno indriyesu gutta-dvāro sati-sampajaññena samannāgato santutṭho. Kathaṇi ca Potṭhapāda bhikkhu sīla-sampanno hoti? Idha Potṭhapāda bhikkhu pāṇātipatam pahāya pāṇātipatā paṭivirato hoti, nihita-dāḍo nihita-sattho lajjī dayāpanno sabbapāṇa-bhūta-hitānukampī viharati. Idam pi 'ssa hoti sīlasmim . . . pe . . . Yathā vā pan' eke bhonto samaṇa-brāhmaṇā saddhā-deyyāni bhojanāni bhuñjitvā, te evarūpāya tiracchāna-vijjāya micchā-jīvena jīvikam kappenti, seyyathādaṃ santi-kammaṃ, paṇidhi-kammaṃ . . . pe . . . osadhīnaṃ paṭimokkho; iti vā iti evarūpāya tiracchāna-vijjāya micchājīvā paṭivirato hoti. Idam pi 'ssa hoti sīlasmim.

8. 'Sa<sup>3</sup> kho Potṭhapāda evaṃ sīla-sampanno na kuto ci bhayaṃ samanupassati yadidaṃ sīla-saṃvarato. Seyyathā pi Potṭhapāda rājā khattiyo muddāvasitto nibita-paccāmitto na kuto ci bhayaṃ samanupassati yadidaṃ paccatthikato, evaṃ eva kho Potṭhapāda bhikkhu evaṃ sīla-sampanno na kuto ci bhayaṃ samanupassati yadidaṃ sīla-saṃvarato. So iminā ariyena sīlakkhandhena samannāgato ajjhataṃ anavajja-sukkhāṃ patisaṃvedeti. Evaṃ kho Potṭhapāda bhikkhu sīla-sampanno hoti.<sup>4</sup>

9. 'Kathaṇi ca Potṭhapāda bhikkhu indriyesu gutta-dvāro hoti? Idha Potṭhapāda bhikkhu cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānuvyañjanaggāhī. Yatvādhikaraṇam enaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhiijjhādomanassā pāpakā akusalā dhammā anvāssaवेय्यū, tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyaṃ, cakkhun-

<sup>1</sup> BB uppajjati . . . nirujjhati (and so in § 10, 16, etc.).

<sup>2</sup> BB yathā Sāmañaphalaṃ evaṃ vitthāretabbam and omit down to end of § 8 (D. ii. 40-63).

<sup>3</sup> BB atha as in D. ii. 63.

<sup>4</sup> BB add . . . pa . . . and omit § 9.

driye samvaram āpajjati. Sotena saddaṃ sutvā . . . pe . . . ghānena gandhaṃ ghāyitvā, jivhāya rasaṃ sayitvā, kāyena poṭṭhabbam<sup>1</sup> phusitvā, manasā dhammaṃ viññāya, na nimittaggāhī hoti nānuvyañjanaggāhī. Yatvādhikaraṇam enaṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhā-domanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa samvarāya paṭipajjati, rakkhati manindriyaṃ, manindriye samvaram āpajjati. So iminā ariyena indriya-samvarena samannāgato ajjhataṃ avyāseka-sukhaṃ paṭisaṃvedeti. Evaṃ kho Poṭṭhapāda bhikkhu indriyesu gutta-dvāro hoti.

. . . pe [D. ii. 65-74] . . .

10. <sup>2</sup> 'Tass' ime pañca nīvaraṇe pahīne attani samanupassato pāmujaṃ<sup>3</sup> jāyati, pamuditassa pīti jāyati, pīti-manassa kāyo passambhati, passaddha-kāyo sukhaṃ vedeti, sukhino cittaṃ samādhīyati. So vivicca' eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pīti-sukhaṃ paṭhamajjhānam upasampajja viharati. Tassa yā purimā kāma-saññā sā nirujjhati. Vivekaja-pīti-sukha-sukhuma-sacca-saññā<sup>4</sup> tasmim samaye hoti, vivekaja-pītisukha-sukhuma-sacca-saññā yeva tasmim samaye hoti. Evaṃ pi sikkhā ekā saññā uppajjanti, sikkhā ekā saññā nirujjanti.<sup>5</sup> Ayaṃ sikkhā' ti Bhagavā avoca.

11. <sup>6</sup> 'Puna ca param Poṭṭhapāda bhikkhu vitakka-vicārānaṃ vūpasamā ajjhataṃ sampasādanam oetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhīyaṃ pīti-sukhaṃ dutiyajjhānaṃ upasampajja viharati. Tassa yā purimā vivekajaṃ pīti-sukhaṃ sukhuma-sacca-saññā sā nirujjhati. Samādhīya-pītisukha-sukhuma-sacca-saññā tasmim samaye

<sup>1</sup> So SS (see D. ii. 64).

<sup>2</sup> Cp. D. ii. 75.

<sup>3</sup> BB pāmojjaṃ (SS here u, but o at D. ii. 75).

<sup>4</sup> In §§ 10, 11 MSS. have vivekajaṃ pītisukhaṃ, in §§ 12-15 the m's are usually omitted.

<sup>5</sup> BB in §§ 10-16 uppajjati . . . nirujjhati. SS °anti in §§ 10-14. In § 15 S<sup>at</sup> °ati . . . ati; S<sup>o</sup> °anti . . . anti; S<sup>m</sup> °ati . . . °anti. In § 16 SS ati . . . ati. (Sum. requires plural, see § 22.)

<sup>6</sup> Cp. D. ii. 77.



hoti, samādhija-pītisukha-sukhuma-sacca-saññī yeva tasmim samaye hoti. Evam pi sikkhā ekā saññā uppajjanti, sikkhā ekā saññā nirujjanti. Ayam sikkhā ti' Bhagavā avoca.

12. <sup>1</sup> 'Puna ca param Potṭhapāda/ bhikkhu pītiyā ca virāgā upekkhako <sup>2</sup> ca viharati sato ca sampajāno, sukhañ ca kāyena patisaṃvedeti yan taṃ ariyā ācikkhanti: "Upekkhako satimā sukha-vihārī ti," tatiyajjhānaṃ upasampajja viharati. Tassa yā purimā samādhijaṃ pīti-sukhaṃ sukhuma-sacca-saññā sā nirujjati. Upekkhā-sukha-sukhuma-sacca-saññā tasmim samaye hoti, upekkhā-sukha-sukhuma-sacca-saññī yeva tasmim samaye hoti. Evam pi sikkhā ekā saññā uppajjanti, sikkhā ekā saññā nirujjanti. Ayam sikkhā' ti Bhagavā avoca.

13. <sup>3</sup> 'Puna ca param Potṭhapāda bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubb' eva somanassā-domanas-sānaṃ atthagamā adukkham asukhaṃ upekkhā-sati-pārisuddhiṃ catutthajjhānaṃ upasampajja viharati. Tassa yā purimā upekkhā-sukha-sukhuma-sacca-saññā sā nirujjati. Adukkham-asukha-sukhuma-sacca-saññā tasmim samaye hoti, adukkham-asukha-sukhuma-sacca-saññī yeva tasmim samaye hoti. Evam pi sikkhā ekā saññā uppajjati, sikkhā ekā saññā nirujjati. Ayam sikkhā' ti Bhagavā avoca.

14. 'Puna ca param Potṭhapāda bhikkhu sabbaso rūpa-saññānaṃ samatikkamā <sup>4</sup> paṭigha-saññānaṃ atthagamā nānatta-saññānaṃ amanasi-kārā "ananto ākāso ti" ākāśānañcāyatanaṃ upasampajja viharati. <sup>5</sup> Tassa yā purimā rūpa-saññā sā nirujjati. Ākāśānañcāyatana-sukha-sukhuma-sacca-saññā tasmim samaye hoti, ākāśānañcāyatana-sukhuma-sacca-saññī yeva tasmim samaye hoti. Evam pi sikkhā ekā saññā uppajjanti, sikkhā ekā saññā nirujjanti. Ayam sikkhā' ti Bhagavā avoca.

15. 'Puna ca param Potṭhapāda bhikkhu sabbaso ākāśāna-

<sup>1</sup> Cp. D. ii. 79.

<sup>2</sup> BB upekkhako and so always.

<sup>3</sup> Cp. D. ii. 81.

<sup>4</sup> BB samatikkamma, as in §§ 15, 16; but see M.P.S. p. 80.

<sup>5</sup> See D. i. 3. 13-15.

añcāyatanam samatikkamma “anantaṃ viññānaṃ ti” viññānañcāyatanam upasampajja viharati. Tassa yā purimā ākāsañcāyātana - sukhuma - sacca - saññā, sā nirujjhati. Viññānañcāyatana-sukhuma-sacca-saññā tasmim samaye hoti, viññānañcāyatana-sukhuma-sacca-saññā yeva tasmim samaye hoti. Evam pi sikkhā ekā saññā uppajjanti, sikkhā ekā saññā nirujjhanti. Ayaṃ sikkhā ' ti Bhagavā avoca.

16. 'Puna ca paraṃ Poṭṭhapāda bhikkhu sabbaso viññānañcāyatanam samatikkamma “n'atthi kiñceti” ākiñcaññāyatanam upasampajja viharati. Tassa yā purimā viññānañcāyatana-sukhuma-sacca-saññā, sā nirujjhati. Ākiñcaññāyatana-sukhuma-sacca-saññā tasmim samaye hoti, ākiñcaññāyatana-sukhuma-sacca-saññā yeva tasmim samaye hoti. Evam pi sikkhā ekā saññā uppajjanti, sikkhā ekā saññā nirujjhanti. Ayaṃ sikkhā ' ti Bhagavā avoca.

17. 'Yato kho Poṭṭhapāda bhikkhu idha saka-saññā hoti, so tato amutra tato amutra anupubbena saññaggam phusati. Tassa saññagge ttitassa evaṃ hoti: “Cetayamānassa me pāpiyo,<sup>1</sup> acetayamānassa me seyyo. Ahañ ce va kho pana ceteyyam abhisamkhareyyam, imā ca me saññā nirujjheyyum, aññā ca olārikā saññā uppajjeyyum.<sup>2</sup> Yan nūnāham na ceteyyam na abhisamkhareyyam ti.” So na c' eva ceteti na abhisamkharoti. Tassa acetayato anabhisamkharoto<sup>3</sup> tā c' eva saññā nirujjhanti, aññā ca olārikā saññā na uppajjanti. So nirodham phusati. Evam kho Poṭṭhapāda anupubbābhisaññā-nirodha-sampajāna-samāpatti hoti.

18. 'Tam kim maññasi, Poṭṭhapāda? Api nu te ito pubbe evarūpā anupubbābhisaññā-nirodha-sampajāna<sup>4</sup>-samāpatti suta-pubbā ti?

'No h'etaṃ bhante. Evam kho ahaṃ bhante Bhagavato bhāsitaṃ ājānāmi:—“Yato kho Poṭṭhapāda bhikkhu idha saka-saññā hoti, so tato amutra tato amutra anupubbena saññaggam phusati. Tassa saññagge ttitassa evaṃ hoti:

<sup>1</sup> BB pāpiyyo, and so in § 18.

<sup>2</sup> S<sup>mt</sup> uppajjeyya abhisamkharoti (omitting yan . . . na, which they have in § 18).

<sup>3</sup> BB na abhi°.

<sup>4</sup> SS sampādāna.

‘Cetayamānassa me pāpiyo, acetayamānassa me seyyo. Ahañ ce va kho pana ceteyyam abhisamkhareyyam, imā ca me saññā nirujheyym, aññā ca olārikā saññā uppajjeyym. Yan nūnāham na ceteyyam na abhisamkhareyyan ti?’ So na c’ eva ceteti, na abhisamkharoti. Tassa acetayato anabhisamkharoto tā<sup>1</sup> c’ eva saññā nirujjhanti, aññā ca olārikā saññā na uppajjanti. So nirodham phusati. Evaṃ kho Potṭhapāda anupubbābhisaññā-nirodha-sampadāna<sup>2</sup> samāpatti hotīti.”

‘Evaṃ kho Potṭhapādāti.’

19. ‘Ekam yeva nu kho bhante Bhagavā saññaggam paññāpeti, udāhu puthu<sup>3</sup> pi saññagge paññāpetīti?’

‘Ekam pi kho aham Potṭhapāda saññaggam paññāpemi, puthu pi saññagge paññāpemīti.’

‘Yathā katham pana bhante Bhagavā ekam pi saññaggam paññāpeti, puthu pi saññagge paññāpetīti?’

‘Yathā yathā kho Potṭhapāda nirodham phusati, tathā tathā ’ham saññaggam paññāpemi, evaṃ kho aham Potṭhapāda ekam pi<sup>4</sup> saññaggam paññāpemi, puthu pi saññagge paññāpemīti.’

20. ‘Saññā nu kho bhante paṭhamam uppajjati, pacchā ñānam, udāhu paṭhamam ñānam uppajjati, pacchā saññā, udāhu saññā ca ñānañ ca apubbam acarimam uppajjan-tīti?’<sup>5</sup>

‘Saññā kho Potṭhapāda paṭhamam uppajjati, pacchā ñānam, saññuppādā ca pana ñānuppādo hoti.<sup>6</sup> So evam pajānāti: “Idappacayā kira me ñānam udapādīti.” Iminā p’ etam<sup>7</sup> Potṭhapāda pariyāyena veditabbam yathā<sup>8</sup> saññā paṭhamam uppajjati pacchā ñānam, saññuppādā ca pana ñānuppādo hotīti.’

21. ‘Saññā nu kho bhante purisassa attā, udāhu aññā saññā, añño attā ti?’

‘Kim<sup>9</sup> pana tvam Potṭhapāda attānam pacesīti?’

<sup>1</sup> S<sup>dt</sup> na.

<sup>2</sup> BB sampajāna.

<sup>3</sup> All MSS. ũ (four times). <sup>4</sup> SS ekasmiṃ for ekam pi.

<sup>5</sup> Comp. Mil. 57. <sup>6</sup> SS hotīti. <sup>7</sup> S<sup>cm</sup> etam; BB kho.

<sup>8</sup> S<sup>cm</sup> tathā.

<sup>9</sup> BB Kam.

‘Oḷārikam kho ahaṃ bhante attānaṃ paccemi rūpiṃ cātummahābhūtikam<sup>1</sup> kabalīṅkārahāra<sup>2</sup>-bhakkhaṃ ti.’

‘Oḷāriko ca hi<sup>3</sup> te Poṭṭhapāda attā abhaviṣṣa rūpi<sup>4</sup> cātummahābhūtika<sup>5</sup> kabalīṅkārahāra - bhakkho, evaṃ santam kho te Poṭṭhapāda aññā va<sup>6</sup> saññā bhavissati<sup>7</sup> añño attā.<sup>8</sup> Tad iminā p’ etaṃ Poṭṭhapāda pariyāyena veditabbam, yathā aññā va saññā bhavissati añño attā. Tiṭṭhat’ evāyaṃ<sup>9</sup> Poṭṭhapāda oḷāriko attā rūpi cātummahābhūtika kabalīṅkārahāra-bhakkho, atha imassa purisassa aññā va saññā uppajjanti, aññā va saññā nirujjhanti. Iminā pi kho etaṃ Poṭṭhapāda pariyāyena veditabbam, yathā aññā va saññā bhavissati, añño attā ti.’

22. ‘Manomayaṃ kho ahaṃ bhante attānaṃ paccemi sabbaṅga-paccaṅgiṃ ahinindriyaṃ’<sup>10</sup> ti.

‘Manomayo ca hi te Poṭṭhapāda attā abhaviṣṣa sabbaṅga-paccaṅgi ahinindriyo evaṃ santam pi kho te Poṭṭhapāda aññā va saññā bhavissati añño attā. Tad iminā p’ etaṃ Poṭṭhapāda pariyāyena veditabbam, yathā aññā va saññā bhavissati añño attā. Tiṭṭhat’ evāyaṃ Poṭṭhapāda manomayo attā sabbaṅga-paccaṅgi ahinindriyo, atha imassa purisassa aññā va saññā uppajjanti aññā va saññā nirujjhanti. Iminā pi kho etaṃ Poṭṭhapāda pariyāyena veditabbam yathā aññā va saññā bhavissati añño attā ti.’

<sup>1</sup> BB cātumahā°.

<sup>2</sup> BB kabalīṅkāra° (*thrice*). See i. 3. 11.

<sup>3</sup> S° oḷāriko hoti vegi ; S<sup>d</sup> oḷāriko va hi ; S<sup>m</sup> oḷāriko hi ce hi ; S<sup>t</sup> oḷārikehi ce hi.

<sup>4</sup> S<sup>t</sup> B<sup>m</sup> bhūtīrūpi (*and so S<sup>m</sup> with bhūti erased*).

<sup>5</sup> S<sup>t</sup> —mahārājiko ! (*and so S<sup>m</sup> prima manu*).

<sup>6</sup> No MS. is consistent as to the five va's printed in each of the §§ 21-23 ; either va or ca is written, and sometimes before, sometimes after aññā. <sup>7</sup> BB bhavissa. <sup>8</sup> BB add ti.

<sup>9</sup> S<sup>d</sup> ev'ayaṃ ; S<sup>cm</sup> evabhayaṃ (!) ; BB sâyaṃ (*and so in §§ 22, 23*).

<sup>10</sup> S<sup>ca</sup> abhinindriyaṃ *thrice*, but S<sup>t</sup> BB ahinindriyaṃ *thrice*, and so S<sup>m</sup> in the second and third places. See i. 3. 12 and ii. 85, and below, § 39.

23. 'Arūpim kho aham bhante attānam paccemi saññā-mayan ti.'

'Arūpī'ca hi te Potṭhapāda attā abhaviṣṣa saññāmayo, evaṃ santam pi kho te Potṭhapāda aññā va saññā bhavissati añño attā. Tad iminā p' etam Potṭhapāda pariyāyena veditabbam yathā aññā va saññā bhavissati añño attā. Tiṭṭhat' evāyaṃ Potṭhapāda arūpī attā saññāmayo, atha imassa purisassa aññā va saññā uppajjanti, aññā va saññā nirujjhanti. Iminā pi kho etam Potṭhapāda pariyāyena veditabbam yathā aññā va saññā bhavissati añño attā ti.'

24. 'Sakkā pan' etam bhante mayā ñātum: "Saññā purisassa attā" ti vā, "aññā saññā añño attā" ti vā?'

'Dujjānam kho etam Potṭhapāda tayā aññā-diṭṭhikena aññā-khantikena aññā-rucikena aññātrāyogena<sup>1</sup> aññatthā-cariyakena: "Saññā purisassa attā" ti vā, "aññā saññā añño attā" ti vā.'

25. 'Sac' etam bhante mayā dujjānam aññā-diṭṭhikena aññā-khantikena aññā-rucikena aññātrāyogena aññatthā-cariyakena: "Saññā purisassa attā" ti vā, "aññā saññā añño attā" ti vā, kim pana bhante, sassato loko?<sup>2</sup> Idam eva saccam mogham aññan ti?'

'Avyākatam kho Potṭhapāda mayā: "Sassato loko, idam eva saccam mogham aññan ti."'

'Kim pana bhante, asassato loko? Idam eva saccam mogham aññan ti?'

'Etam pi kho Potṭhapāda avyākatam mayā: "Asassato loko, idam eva saccam mogham aññan ti."'

'Kim pana bhante, antavā loko?<sup>3</sup> Idam eva saccam mogham aññan ti?'

'Avyākatam kho etam Potṭhapāda mayā: "Antavā loko, idam eva saccam mogham aññan ti."

'Kim pana bhante, anantavā loko? Idam eva saccam mogham aññan ti?'

<sup>1</sup> SS twice annatra-payogena.

<sup>2</sup> See the questions raised at M. 1. 157, 426, etc.

<sup>3</sup> BB pa, down to anantavā loko. Then only the questions are given, 'tam jīvaṃ tam sarīraṃ,' etc.



'Etam pi kho Poṭṭhapāda mayā avyākataṃ : "Anantavā loko, idam eva saccaṃ moghaṃ aññaṃ ti."'

26. 'Kim pana bhante, taṃ jīvaṃ taṃ sarīraṃ ? Idam eva saccaṃ moghaṃ aññaṃ ti ?'<sup>1</sup>

'Avyākataṃ kho etaṃ Poṭṭhapāda mayā : "Taṃ jīvaṃ taṃ sarīraṃ, idam eva saccaṃ moghaṃ aññaṃ ti."'

'Kim pana bhante, aññaṃ jīvaṃ aññaṃ sarīraṃ ti ? Idam eva saccaṃ moghaṃ aññaṃ ti ?'

'Etam pi kho Poṭṭhapāda mayā avyākataṃ : "Aññaṃ jīvaṃ aññaṃ sarīraṃ. Idam eva saccaṃ moghaṃ aññaṃ ti."'

27. 'Kim pana bhante, hoti Tathāgato param marañā ? Idam eva saccaṃ moghaṃ aññaṃ ti ?'

'Avyākataṃ kho etaṃ Poṭṭhapāda mayā : "Hoti Tathāgato param marañā. Idam eva saccaṃ moghaṃ aññaṃ ti."'

'Kim pana bhante, na hoti Tathāgato param marañā ? Idam eva saccaṃ moghaṃ aññaṃ ti ?'

'Etam pi kho Poṭṭhapāda mayā avyākataṃ : "Na hoti Tathāgato param marañā. Idam eva saccaṃ moghaṃ aññaṃ ti."'

'Kim pana bhante, hoti ca na ca<sup>2</sup> hoti Tathāgato param marañā ? Idam eva saccaṃ moghaṃ aññaṃ ti ?'

'Avyākataṃ kho etaṃ Poṭṭhapāda mayā : "Hoti ca na ca hoti Tathāgato param marañā. Idam eva saccaṃ moghaṃ aññaṃ ti."'

'Kim pana bhante, n'eva<sup>3</sup> hoti na na hoti Tathāgato param marañā ? Idam eva saccaṃ moghaṃ aññaṃ ti ?'

'Etam pi kho Poṭṭhapāda mayā avyākataṃ : "N'eva hoti na na hoti Tathāgato param marañā. Idam eva saccaṃ moghaṃ aññaṃ ti."'

28. 'Kasmā<sup>4</sup> bhante Bhagavatā<sup>5</sup> avyākataṃ ti ?

'Na h' etaṃ Poṭṭhapāda attha-saṃhitāṃ na dhamma-

<sup>1</sup> SS omit this question.

<sup>2</sup> S<sup>t</sup> omits ; S<sup>d</sup> ca after hoti.

<sup>3</sup> SS no ca in the question, n'eva in the answer. Cp. Trenckner, *Majjhima*, p. 426.

<sup>4</sup> BB add pan' etaṃ. So SS below, 30.

<sup>5</sup> SS -to.

samhitam na ādibrahmacariyakam, na nibbidāya na viragāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya samvattati.<sup>1</sup> Tasmā tam mayā avyākatan ti.'

29. 'Kim pana bhante Bhagavatā vyākatan ti?'

"Idam dukkhan" ti Potṭhapāda mayā vyākatam. "Ayaṃ dukkha-samudayo" ti kho Potṭhapāda mayā vyākatam. "Ayaṃ dukkha-nirodho" ti kho Potṭhapāda mayā vyākatam. "Ayaṃ dukkha-nirodha-gāminī<sup>2</sup> patipadā" ti kho Potṭhapāda mayā vyākatan ti.'

30. 'Kasmā pan' etaṃ bhante Bhagavatā vyākatan ti?'

'Etaṃ hi kho<sup>3</sup> Potṭhapāda attha-samhitam etaṃ dhamma-samhitam etaṃ ādibrahmacariyakam, etaṃ nibbidāya viragāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya samvattati. Tasmā tam<sup>4</sup> mayā vyākatan ti.'

'Evam etaṃ Bhagavā, evam etaṃ Sugata. Yassa dāni bhante Bhagavā kālam maññatīti'

Atha kho Bhagavā utṭhāy' āsanā pakkāmi.

31. Atha kho te paribbājakā acira-pakkantassa Bhagavato<sup>5</sup> Potṭhapādam paribbājakam samantato vācāya sannitodakena sañjambhariyam<sup>6</sup> akāmsu: 'Evam eva panāyam Potṭhapādo yaṃ yad eva Samaṇo Gotamo bhāsati taṃ tad ev'assa<sup>7</sup> abbhanumodati: "Evam etaṃ Bhagavā evam etaṃ Sugatāti." Na kho pana mayaṃ kiñci Samaṇassa Gotamassa ekañsikaṃ dhammaṃ desitaṃ ājānāma "Sasato loko" ti vā, "Asassato loko" ti vā, "Antavā loko" ti vā, "Anantavā loko" ti vā, "Taṃ jīvaṃ taṃ sarīraṃ" ti vā, "Aññaṃ jīvaṃ aññaṃ sarīraṃ" ti vā, "Hoti Tathāgato param maraṇā" ti vā, "Na hoti Tathāgato param maraṇā"

<sup>1</sup> S<sup>o</sup> -nti; S<sup>dm̐</sup> -ntīti.

<sup>2</sup> BB gāmini (*and so in* § 33).

<sup>3</sup> BB omit kho.

<sup>4</sup> BB etaṃ (*but tam in* § 28).

<sup>5</sup> SS -pakkante Bhagavato (*See M. P. S. 4*).

<sup>6</sup> S<sup>d</sup> BB sañjabbhariyam, *and so in* § 32 (A. 3. 64. 6. sañjambharim *at first, then sañjambharim*).

<sup>7</sup> BB tan tad ev' assa, *here and in* § 32; SS *here tam tad eva tassa; in* § 32 tad ev'assa.

ti vā, "Hoti ca na ca hoti Tathāgato param maraṇā" ti vā, "N'eva hoti na na hoti Tathāgato param maraṇā" ti vā ti.<sup>1</sup>

Evam vutte Poṭṭhapādo paribbājako te paribbājake etad avoca : 'Aham pi kho bho na<sup>2</sup> kiñci Samanassa Gotamassa ekaṁsikaṁ dhammaṁ desitaṁ ājānāmi "Sassato loko" ti vā, "Asassato loko" ti vā . . . pe . . . "N'eva hoti na na hoti Tathāgato param maraṇā ti" vā. Api ca Samaṇo Gotamo bhūtaṁ tacchaṁ tathaṁ paṭipadaṁ paññāpeti dhammaṭṭhitaṁ<sup>3</sup> dhamma-niyāmakam. Bhūtaṁ kho pana tacchaṁ tathaṁ paṭipadaṁ paññāpentassa dhammaṭṭhitaṁ dhamma-niyāmakam kathaṁ hi nāma<sup>4</sup> mādiso viññū Samanassa Gotamassa subhāsitaṁ subhāsitato nābhanumodeyyāti ?'

32. Atha kho dvīha-tihassa accayena Citto ca Hatthisāri-putto<sup>5</sup> Poṭṭhapādo ca paribbājako yena Bhagavā ten' upasaṁkamimsu. Upasaṁkamitvā Citto Hatthisāri-putto Bhagavantam abhivādetvā ekamantaṁ nisīdi, Poṭṭhapādo pana paribbājako Bhagavatā saddhiṁ sammodi, sammoda-nīyaṁ kathaṁ sārāṇīyaṁ kathaṁ vitisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho Poṭṭhapādo paribbājako Bhagavantam etad avoca :

'Tadā maṁ bhante paribbājakā acira-pakkantassa Bhagavato samantato vācāya sannitodakena sañjambhariyaṁ akāmsu : "Evam eva pañāyaṁ<sup>6</sup> Poṭṭhapādo yaṁ yad eva Samaṇo Gotamo bhāsati, taṁ tad ev'assa abhānumodati : 'Evam etaṁ Bhagavā evam etaṁ Sugatāti.' Na kho pana<sup>7</sup> mayam kiñci Samanassa Gotamassa ekaṁsikaṁ dhammaṁ desitaṁ ājānāma : 'Sassato loko' ti vā, 'Asassato loko' ti vā, 'Antavā loko' ti vā, 'Anantavā loko' ti vā, 'Taṁ jīvaṁ taṁ sarīraṁ' ti vā, 'Aññaṁ jīvaṁ aññaṁ sarīraṁ' ti vā, 'Hoti Tathāgato param maraṇā' ti vā, 'Na hoti Tathāgato param maraṇā' ti vā, 'Hoti ca na ca hoti

<sup>1</sup> S<sup>odh</sup> omitt ti.

<sup>2</sup> S<sup>c</sup> omitt, but insert below.

<sup>3</sup> BB -tthitataṁ (and so in § 32) ; SS -tthitāṁ (thrice).

<sup>4</sup> SS omitt, here and in § 32.

<sup>5</sup> S<sup>d</sup> sāyipo.

<sup>6</sup> BB add bhavaṁ.

<sup>7</sup> SS omitt pana.

Tathāgato param maraṇā' ti vā, 'N'eva hoti na na hoti Tathāgato param maraṇā' ti vā."<sup>1</sup> Evaṃ vuttāham bhante te paribbājake etad avocaṃ : "Aham pi kho bho na kiñci Samaṇassa Gotamassa ekaṇsikaṃ dhammaṃ desitaṃ ājānāmi, 'Sassato loko' ti vā, 'Asassato loko' ti vā . . . pe . . . 'N'eva hoti na na hoti Tathāgato param maraṇā' ti vā. Api ca Samaṇo Gotamo bhūtaṃ tacchaṃ tathaṃ paṭipadaṃ paññāpeti dhamma-tṭhitaṃ dhamma-niyāma-kam. Kathaṃ hi nāma mādiso viññū Samaṇassa Gotamassa subhāsitaṃ subhāsitato nābbhanumodeyyāti?"

38. 'Sabbe va kho ete Poṭṭhapāda paribbājaka andhā acakkhukā, tvaṃ yeva nesam eko cakkhumā, ekaṇsika pi hi Poṭṭhapāda mayā dhammā desitā paññattā, anekaṇsika pi hi kho Poṭṭhapāda mayā dhammā desitā paññattā. Katame ca te Poṭṭhapāda mayā anekaṇsika dhammā desitā paññattā? "Sassato loko" ti vā Poṭṭhapāda mayā anekaṇsiko dhammo desito paññatto, "Asassato loko" ti<sup>2</sup> kho Poṭṭhapāda mayā anekaṇsiko dhammo desito paññatto "Antavā loko" ti<sup>2</sup> kho Poṭṭhapāda mayā . . . pe . . . "Anantavā loko" ti kho Poṭṭhapāda . . . "Taṃ jivam taṃ sarīran" ti kho Poṭṭhapāda . . . "Aññaṃ jivam aññaṃ sarīran" ti kho Poṭṭhapāda . . . "Hoti Tathāgato param maraṇā" ti kho Poṭṭhapāda . . . "Na hoti Tathāgato param maraṇā" ti kho Poṭṭhapāda . . . "Hoti ca na hoti Tathāgato param maraṇā" ti kho Poṭṭhapāda . . . "N'eva hoti na na hoti Tathāgato param maraṇā" ti kho Poṭṭhapāda mayā anekaṇsiko dhammo desito paññatto.

'Kasmā<sup>3</sup> ca te Poṭṭhapāda mayā anekaṇsika<sup>4</sup> dhammā desitā paññattā? Na h' ete Poṭṭhapāda attha-saṃhitā, na dhamma-saṃhitā, na ādibrahmacariyakā, na nibbidāya na viragāya na nirodhāya na upasamāya na abhisaññāya na sambodhāya na nibbānāya samvattanti. Tasmā te mayā anekaṇsika dhammā desitā paññattā.

'Katame ca te Poṭṭhapāda mayā ekaṇsika dhammā desitā paññattā? "Idaṃ dukkhaṃ" ti kho Poṭṭhapāda mayā

<sup>1</sup> BB add ti.<sup>2</sup> BB add vā.<sup>3</sup> SS tasmā.<sup>4</sup> All MSS. ekaṇsika.

ekaṁsiko dhammo desito paññatto. "Ayaṁ dukkha-samudayo" ti kho Poṭṭhapāda mayā ekaṁsiko dhammo desito paññatto. "Ayaṁ dukkha-nirodho" ti kho Poṭṭhapāda mayā ekaṁsiko dhammo desito paññatto. "Ayaṁ dukkha-nirodha-gāminī paṭipadā" ti kho Poṭṭhapāda mayā ekaṁsiko dhammo desito paññatto.

'Kasmā ca te Poṭṭhapāda mayā ekaṁsikā dhammā desitā paññattā? Ete Poṭṭhapāda attha-saṁhitā ete dhamma-saṁhitā ete ādibrahmacariyakā, ete nibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya samvattanti. Tasmā te mayā ekaṁsikā dhammā desitā paññattā.

84. 'Santi Poṭṭhapāda eke samaṇa-brahmaṇā evaṁvādino evaṁdiṭṭhino: "Ekanta-sukhī attā hoti arogo<sup>1</sup> param maraṇā ti." Tyāhaṁ upasaṁkamitvā evaṁ vadāmi: "Saccaṁ kira tumhe āyasmanto evaṁvādino evaṁdiṭṭhino: 'Ekanta-sukhī attā hoti arogo param maraṇā' ti?" Te ce me evaṁ puṭṭhā āmo ti<sup>2</sup> paṭijānanti. Tyāhaṁ evaṁ vadāmi: "Api pana tumhe āyasmanto ekanta-sukhaṁ lokam jānam passaṁ viharathāti"<sup>3</sup>? Iti puṭṭhā no ti vadanti. Tyāhaṁ evaṁ vadāmi: "Api pana tumhe āyasmanto ekam vā rattim ekam vā divasaṁ upaddhaṁ vā rattim upaddhaṁ vā divasaṁ ekanta-sukkhim<sup>4</sup> attānam sañjānathāti?"<sup>5</sup> Iti puṭṭhā no ti vadanti. Tyāhaṁ evaṁ vadāmi: "Api pana tumhe āyasmanto jānatha: 'Ayaṁ maggo ayaṁ paṭipadā ekanta-sukhassa lokassa sacchikiriyāyāti'?"<sup>6</sup> Iti puṭṭhā no ti vadanti. Tyāhaṁ evaṁ vadāmi: "Api pana tumhe āyasmanto yā tā devatā ekanta-sukhaṁ lokam upannā<sup>7</sup> tasmaṁ bhāsamānānam saddaṁ sunātha: 'Suppaṭipann'<sup>8</sup> attha mārisā ujupaṭipann' attha mārisā ekanta-sukhassa lokassa sacchikiriyāya, mayam pi hi mārisā evaṁ pi paṭipannā ekanta-sukhaṁ lokam up-

<sup>1</sup> S<sup>at</sup> ārogo. <sup>2</sup> BB āmāti (and so at §§ 35, 36 and xiii. 16).

<sup>3</sup> SS sukhī always, except S<sup>m</sup> here.

<sup>4</sup> S<sup>c</sup> pajānathāti; BB sampajānathāti (and so in §§ 36, 38).

<sup>5</sup> BB upapannā, here and below.

<sup>6</sup> BB suppaṭipannā . . . paṭipannā twice.



pannā' ti?" Iti puttā no ti vadanti. Tam kim maññasi Potṭhapāda? Na nu evaṃ sante tesam samaṇa-brāhmaṇaṃ appāṭihirakatam<sup>1</sup> bhāsitaṃ sampajjatīti?

85. 'Seyyathā pi puriso evaṃ vadeyya: "Ahaṃ yā imasmim janapade janapada-kalyāṇi tam icchāmi tam kāmēti." Tam enaṃ evaṃ vadeyyum: "Ambho purisa, yaṃ tvaṃ janapada-kalyāṇim icchasi kāmēsi, jānāsi tam janapada-kalyāṇim Khatti vā Brāhmaṇi vā Vessī vā Suddi vā ti?" Iti puttā no ti vadeyya. Tam enaṃ evaṃ vadeyyum: "Ambho purisa yaṃ tvaṃ janapada-kalyāṇim icchasi kāmēsi, jānāsi tam janapada-kalyāṇim evaṃ-nāma evaṃ-gottā ti vā, dighā vā rassā vā majjhimā ti vā, kāli vā sāmā vā maṅgura-cchavī vā ti, amukasmim gāme vā nigame vā nagare vā ti?"<sup>2</sup> Iti puttā<sup>3</sup> no ti vadeyya. Tam enaṃ evaṃ vadeyyum: "Ambho purisa yaṃ tvaṃ na jānāsi na passasi, tam tvaṃ icchasi kāmēti?" Iti puttā āmo ti vadeyya. Tam kim maññasi Potṭhapāda? Na nu evaṃ sante tassa purisassa appāṭihirakatam bhāsitaṃ sampajjatīti?

'Addhā kho bhante, evaṃ sante tassa purisassa appāṭihirakatam bhāsitaṃ sampajjatīti.'

86. 'Evaṃ eva kho Potṭhapāda, ye te samaṇa-brāhmaṇā evaṃ vādino evaṃ diṭṭhino: "Ekanta-sukhī attā hoti arogo param maraṇā ti," tyāhaṃ upasaṃkamitvā<sup>4</sup> evaṃ vadāmi: "Saccaṃ kira tumhe āyasmanto evaṃ vādino evaṃ-diṭṭhino: 'Ekanta-sukhī attā hoti arogo param maraṇā ti?' Te ca me evaṃ puttā āmo ti paṭi-jānanti. Tyāhaṃ evaṃ vadāmi: "Api pana tumhe āyasmanto ekanta-sukhaṃ lokam jānaṃ passaṃ viharathāti?"

<sup>1</sup> BB appāṭihira- in this sutta, appāṭihira in D. xiii. 14, 18; -katam here, and vary in D. xiii.; S<sup>odt</sup> appāṭihira- in this sutta, and so in D. xiii. 14, but in xiii. 18 foll. usually appāṭihira-; as S<sup>mt</sup> here also, except in the first place; S<sup>d</sup> katham; S<sup>cm</sup> -katam in both suttas.

<sup>2</sup> All MSS. ti vā . . . ti vā . . . vā ti . . . vā ti except that in the first place S<sup>c</sup> has vā ti, and S<sup>amt</sup> ti vā ti.

<sup>3</sup> SS add samāno (but not at D. xiii. 19). <sup>4</sup> BB omit.

Iti puṭṭhā no ti vadanti. Tyāham evaṃ vadāmi: "Api pana tumhe āyasmanto ekaṃ vā rattim ekaṃ vā divasaṃ, upaddhaṃ vā rattim upaddhaṃ vā divasaṃ, ekanta-sukhiṃ attānaṃ sañjānāthāti?" Iti puṭṭhā no ti vadanti. Tyāham evaṃ vadāmi; "Api pana tumhe āyasmanto jānātha: 'Ayaṃ maggo ayaṃ paṭipadā ekanta-sukhassa lokassa sacchikiriyāyāti'?" Iti puṭṭhā no ti vadanti. Tyāham evaṃ vadāmi; "Api pana tumhe āyasmanto yā tā devatā ekanta-sukhaṃ lokaṃ uppannā tasmaṃ bhāsamānānaṃ saddaṃ suṇātha: 'Supaṭipann' attha mārisā uju-paṭipann' attha mārisā ekanta-sukhassa lokassa sacchikiriyāya, mayam pi hi mārisā evaṃ paṭipannā ekanta-sukhaṃ lokaṃ uppannā' ti?" Iti puṭṭhā no ti vadanti. Taṃ kim maññasi Poṭṭhapada? Na nu evaṃ sante tesam samaṇa-brāhmaṇānaṃ appātihira-kataṃ bhāsitaṃ sampajjatīti?"

'Addhā kho bhante evaṃ sante tesam samaṇa-brāhmaṇānaṃ appātihira-kataṃ bhāsitaṃ sampajjatīti.'

37. 'Seyyathā pi Poṭṭhapāda puriso cātummahāpathe nissenim kareyya pāsādassa ārohaṇāya. Tam enaṃ evaṃ vadeyyum: "Ambho purisa yassa<sup>1</sup> tvam pāsādassa ārohaṇāya nissenim karosi, jānāsi taṃ pāsādaṃ puratthimāya vā disāya, pacchimāya vā disāya, uttarāya vā disāya, dakkhiṇāya vā disāya,<sup>2</sup> uccō vā nīcō vā majjhimo vā ti?" Iti puṭṭho va no ti vadeyya. Tam enaṃ evaṃ vadeyyum: "Ambho purisa yaṃ tvam na jānāsi na passasi, tassa tvam pāsādassa ārohaṇāya nissenim karosīti." Iti puṭṭho amo ti vadeyya. Taṃ kim maññasi Poṭṭhapāda? Na nu evaṃ sante tassa purisassa appātihirakataṃ bhāsitaṃ sampajjatīti?"

'Addhā kho bhante evaṃ sante tassa purisassa appātihirakataṃ bhāsitaṃ sampajjatīti.'

38. 'Evaṃ eva kho Poṭṭhapāda ye te samaṇa-brāhmaṇā evaṃ-vādino evaṃ-ditṭhino: "Ekanta-sukhī attā hoti arogo param maraṇā ti," tyāham upasamkamitvā evaṃ vadāmi: "Saccaṃ kira tumhe āyasmanto evaṃ-vādino evaṃ-ditṭhino: 'Ekanta-sukhī attā hoti arogo param

<sup>1</sup> BB yam.

<sup>2</sup> BB (as usual) put the fourth direction 2nd (so in § 46),

maranā' ti?" Te ce me evaṃ puṭṭhā āmo ti paṭijānanti. Tyāhaṃ evaṃ vadāmi: "Api pana tumhe āyasmanto ekanta-sukhaṃ lokaṃ jānaṃ passaṃ viharathāti?" Iti puṭṭhā no ti vadanti. Tyāhaṃ evaṃ vadāmi: "Api pana tumhe āyasmanto ekaṃ vā rattim ekaṃ vā divasaṃ, upad-dham vā rattim upaddham vā divasaṃ, ekanta-sukhiṃ attānaṃ sañjānāthāti?" Iti puṭṭhā no ti vadanti. Tyāhaṃ evaṃ vadāmi: "Api pana tumhe āyasmanto jānātha: "Ayaṃ maggo, ayaṃ paṭipadā ekanta-sukhassa lokassa sacchikiriyāyāti?" Iti puṭṭhā no ti vadanti. Tyāhaṃ evaṃ vadāmi: "Api pana tumhe āyasmanto yā tā devatā ekanta-sukhaṃ lokaṃ uppannā, tāsā<sup>1</sup> bhāsaṃānānaṃ saddaṃ suṇātha: 'Supaṭipann' attha mārisā uju-paṭipann' attha mārisā ekanta-sukhassa lokassa sacchikiriyāya, mayam pi hi mārisā evaṃ paṭipannā ekanta-sukhaṃ lokaṃ uppannā' ti?" Iti puṭṭhā no ti vadanti. Taṃ kim maññasi Poṭṭhapāda? Na nu evaṃ sante tesāṃ samaṇa-brāhmaṇānaṃ appaṭihirakatāṃ bhāsitaṃ sampajjattī?"

'Addhā kho bhante evaṃ sante tesāṃ samaṇa-brāhmaṇānaṃ appaṭihirakatāṃ bhāsitaṃ sampajjattī.'

39. 'Tayo kho 'me Poṭṭhapāda atta-paṭilābhā,<sup>2</sup> olāriko atta-paṭilābho, manomayo atta-paṭilābho, arūpo atta-paṭilābho. Katamo ca Poṭṭhapāda olāriko atta-paṭilābho? Rūpī cātummahābhūtiko kabaliṅkārahara<sup>3</sup> bhakkho, ayaṃ olāriko atta-paṭilābho. Katamo manomayo atta-paṭilābho? Rūpī manomayo sabbaṅga-paccāṅgī ahinindriyo,<sup>4</sup> ayaṃ manomayo atta-paṭilābho. Katamo ca arūpo atta-paṭilābho? Arūpī saññāmayo, ayaṃ arūpo atta-paṭilābho.

40. 'Olārikassa<sup>5</sup> kho ahaṃ Poṭṭhapāda atta-paṭilābhassa pahānāya dhammaṃ desemi, yathā paṭipannānaṃ vo saṃkilesikā dhammā pahiyissanti, vodāniyā dhammā abhivaddhissanti, paññā-pāripurim vepullatañ ca ditthe

<sup>1</sup> BB (*here only*) add devatānaṃ.

<sup>2</sup> SS paṭilābhāya.

<sup>3</sup> BB kabaliṅkāra°.

<sup>4</sup> S<sup>cat</sup> abhinindriyo; S<sup>m</sup> abhinindriyo; BB ahin° (*see* § 22).

<sup>5</sup> BB add pi.

va dhamme sayam abhiññā sacchikatvā upasampajja viharissathāti. Siyā kho pana te<sup>1</sup> Poṭṭhapāda evam assa: "Saṃkilesikā dhammā pahiyissanti, vodāniyā dhammā abhivaddhissanti, paññā-pāripūriṃ vepullatañ ca ditthe va dhamme sayam abhiññā sacchikatvā upasampajja viharissati,<sup>2</sup> dukkho ca kho vihāro ti." Na kho pan' etam Poṭṭhapāda evam datṭhabbam. Saṃkilesikā c'eva dhammā pahiyissanti, vodāniyā<sup>3</sup> dhammā abhivaddhissanti, paññā-pāripūriṃ vepullatañ ca ditthe va dhamme sayam abhiññā sacchikatvā upasampajja viharissati, pāmujjam c'eva bhavissati pīti ca passaddhi ca sati ca sampajaññañ ca, sukho ca vihāro.

41. 'Manomayassa pi kho aham Poṭṭhapāda atta-paṭilābhassa pahānāya dhammaṃ desemi yathā paṭipannānaṃ vo<sup>4</sup> saṃkilesikā dhammā pahiyissanti, vodāniyā dhammā abhivaddhissanti, paññā-pāripūriṃ vepullatañ ca ditthe va dhamme sayam abhiññā sacchikatvā upasampajja viharissathāti. Siyā kho panā te Poṭṭhapāda evam assa: "Saṃkilesikā dhammā pahiyissanti, vodāniyā dhammā abhivaddhissanti, paññā-pāripūriṃ vepullatañ ca ditthe va dhamme sayam abhiññā sacchikatvā upasampajja viharissati, dukkho ca kho vihāro cāti."<sup>5</sup> Na kho pan' etam Poṭṭhapāda evam datṭhabbam. Saṃkilesikā c'eva<sup>6</sup> dhammā pahiyissanti, vodāniyā dhammā abhivaddhissanti, paññā-pāripūriṃ vepullatañ ca ditthe va dhamme sayam abhiññā sacchikatvā upasampajja viharissati, pāmujjam c'eva bhavissati pīti ca passaddhi ca sati ca sampajaññañ ca, sukho ca vihāro.

42. 'Arūpassa pi kho aham Poṭṭhapāda atta-paṭilābhassa pahānāya dhammaṃ desemi yathā paṭipannānaṃ vo saṃkilesikā dhammā pahiyissanti, vodāniyā dhammā

<sup>1</sup> SS omit te.

<sup>2</sup> SS viharissanti here and twice in § 41, but S<sup>m</sup> cāti the second time in § 40, and all four cāti twice in § 42.

<sup>3</sup> BB add ca (three times).

<sup>4</sup> SS kho.

<sup>5</sup> SS dukkho vihāro cāti (here and in § 42).

<sup>6</sup> SS omit here.

abhivaddhissanti, paññā-pāripūrim vepullatañ ca diṭṭhe va dhamme sayam abhiññā sacchikatvā upasampajja viharissathāti. Siyā kho pana te Potṭhapāda evam assa :

Samkilesikā dhammā pahiyissanti, vodāniyā dhammā abhivaddhissanti, paññā-pāripūrim vepullatañ ca diṭṭhe va dhamme sayam abhiññā sacchikatvā upasampajja viharissati, dukkho ca kho vihāro ti." Na kho pan' etaṃ Potṭhapāda evam datṭhabbam. Samkilesikā c' eva dhammā pahiyissanti, vodāniyā dhammā abhivaddhissanti, paññā-pāripūrim vepullatañ ca diṭṭhe va dhamme sayam abhiññā sacchikatvā upasampajja viharissati, pāmujjam c' eva bhavissati pīti ca passaddhi ca sati ca <sup>1</sup> sampajaññañ ca, sukho ca vihāro.

43. 'Pare ce Potṭhapāda amhe evam puccheyyūṃ : "Katamo pana so āvuso oḷāriko atta-paṭilābho yassa tumhe pahānāya dhammam desetha yathā paṭipannānam vo samkilesikā dhammā pahiyissanti, vōdāniyā dhammā ābhivaddhissanti, paññā-pāripūrim vepullatañ ca diṭṭhe va dhamme sayam abhiññā sacchikatvā upasampajja viharissathāti?" tesam mayam evam puttā evam vyākareyyāma : "Ayaṃ vā so āvuso oḷāriko atta-paṭilābho yassa mayam pahānāya dhammam desema yathā paṭipannānam vo samkilesikā dhammā pahiyissanti, vodāniyā dhammā abhivaddhissanti, paññā-pāripūrim vepullatañ ca diṭṭhe va dhamme sayam abhiññā sacchikatvā upasampajja viharissathāti.' "

44. 'Pare ce Potṭhapāda amhe evam puccheyyūṃ : "Katamo pana so āvuso manomayo atta-paṭilābho yassa tumhe pahānāya dhammam desetha yathā paṭipannānam vo samkilesikā dhammā pahiyissanti, vodāniyā dhammā abhivaddhissanti, paññā-pāripūrim vepullatañ ca diṭṭhe va dhamme sayam abhiññā sacchikatvā upasampajja viharissathāti?" tesam mayam evam puttā evam vyākareyyāma : "Ayaṃ vā so āvuso manomayo atta-paṭilābho yassa mayam pahānāya dhammam desema <sup>2</sup> yathā paṭipannānam vo samkilesikā dhammā pahiyissanti, vodāniyā dhammā

<sup>1</sup> SS omit ca.

<sup>2</sup> SS deseyyāma (here only).



abhivaddhissanti, paññā-pāripūrim vepullatañ ca diṭṭhe va dhamme sayam abhiññā sacchikatvā upasampajja viharissathāti.' "

45. <sup>1</sup> 'Pare ce Potṭhapāda amhe evaṃ puccheyyūṃ : "Katamo pana so āvuso arūpo <sup>2</sup> atta-paṭilābho yassa tumhe pahānāya dhammaṃ desetha yathā paṭipannānaṃ vo saṃkilesikā <sup>3</sup> dhammā pahiyissanti, vodāniyā dhammā abhivaddhissanti, paññā-pāripūrim vepullatañ ca diṭṭhe va dhamme sayam abhiññā sacchikatvā upasampajja viharissathāti?" tesam mayam evaṃ puṭṭhā evaṃ vyākareyyāma : "Ayaṃ vā so āvuso arūpo atta-paṭilābho yassa <sup>4</sup> mayam pahānāya dhammaṃ desema, yathā paṭipannānaṃ vo saṃkilesikā <sup>5</sup> dhammā pahiyissanti, vodāniyā dhammā abhivaddhissanti, paññā-pāripūrim vepullatañ ca diṭṭhe va dhamme sayam abhiññā sacchikatvā upasampajja viharissathāti.' "

'Tam kim maññasi Potṭhapāda ? Nanu evaṃ <sup>6</sup> sante sappātihirakatam bhāsitaṃ sampajjatīti' ?

'Addhā kho bhante evaṃ sante sappātihirakatam bhāsitaṃ sampajjatīti.'

46. 'Seyyathā pi Potṭhapāda puriso nissenim kareyya pāsādaṃ ārohaṇāya, tass' eva pāsādaṃ hetthā. Tam enaṃ evaṃ vadeyyūṃ : "Ambho purisa yassa tvaṃ pāsādaṃ ārohaṇāya nissenim karosi, jānāsi taṃ pāsādaṃ puratthimāya vā disāya, dakkhināya vā disāya, pacchimāya vā disāya, uttarāya vā disāya, uccō vā nīcō vā majjho vā ti ?" So ce evaṃ vadeyya : "Ayaṃ vā <sup>7</sup> so āvuso pāsādo yassāhaṃ ārohaṇāya nissenim karomi tass' eva pāsādaṃ hetthā ti." Tam kim maññasi Potṭhapāda ? nanu evaṃ sante tassa purisassa sappātihirakatam <sup>8</sup> bhāsitaṃ sampajjatīti' ?

'Addhā kho bhante evaṃ sante tassa purisassa sappātihirakatam bhāsitaṃ sampajjatīti.'

<sup>1</sup> S<sup>o</sup> omits this section.

<sup>3</sup> S<sup>i</sup> adds c' eva.

<sup>5</sup> S<sup>i</sup> adds c' eva.

<sup>7</sup> BB omit.

<sup>2</sup> SS rūpo.

<sup>4</sup> MSS yassa vā (here only).

<sup>6</sup> S<sup>o</sup> c' eva ; S<sup>m</sup> c' evam.

<sup>8</sup> S<sup>a</sup> sappātihirakatham.

47. 'Evam eva kho Potṭhapāda pare ce amhe evaṃ puccheyyūṃ: "Katamo pana so āvuso olāriko atta-paṭilābho"? . . . pe . . . "Katamo pana so āvuso manomayo atta-paṭilābho"? . . . pe . . . Pare ce Potṭhapāda amhe evaṃ puccheyyūṃ: "Katamo pana so āvuso arūpo atta-paṭilābho yassa tumhe pahānāya dhammaṃ desetha yathā paṭipannānaṃ vo saṃkilesikā dhammā pahīyissanti, vodāniyā dhammā abhivaddhissanti, paññā-pāripūriṃ vepullataṃ ca diṭṭhe va dhamme abhiññā sacchikatvā upasampajja viharissathāti?" tesam mayam evaṃ putṭhā evaṃ vyākareyyāma: "Ayaṃ vā so āvuso arūpo atta-paṭilābho yassa mayam pahānāya dhammaṃ desema yathā paṭipannānaṃ vo saṃkilesikā dhammā pahīyissanti, vodāniyā dhammā abhivaddhissanti, paññā-pāripūriṃ vepullataṃ ca diṭṭhe va dhamme sayam abhiññā sacchikatvā upasampajja viharissathāti."'

'Tam kim maññasi Potṭhapāda? Na nu evaṃ sante sappātihirakatam bhāsitaṃ sampajjatīti?'

'Addhā kho bhante evaṃ sante sappātihirakatam bhāsitaṃ sampajjatīti.'

48. Evam vutte Citto Hatthisāri-putto Bhagavantam etad avoca:

'Yasmiṃ bhante samaye olāriko atta-paṭilābho hoti, mogh'assa tasmim samaye manomayo atta-paṭilābho hoti, mogho arūpo atta-paṭilābho hoti. Olāriko assa<sup>1</sup> atta-paṭilābho tasmim samaye sacco hoti. Yasmiṃ bhante samaye manomayo atta-paṭilābho hoti, mogh'assa tasmim samaye olāriko atta-paṭilābho hoti, mogho arūpo atta-paṭilābho hoti. Manomayo assa atta-paṭilābho tasmim samaye sacco hoti. Yasmiṃ bhante samaye arūpo atta-paṭilābho hoti, mogh'assa tasmim samaye olāriko atta-paṭilābho hoti, mogho manomayo atta-paṭilābho hoti. Arūpo assa atta-paṭilābho tasmim samaye sacco hotīti.'

49. 'Yasmiṃ Citta samaye olāriko atta-paṭilābho hoti, n' eva tasmim samaye manomayo atta-paṭilābho ti<sup>2</sup> sañ-

<sup>1</sup> BB va 'ssa (*thrice*).

<sup>2</sup> SS hoti for ti throughout §§ 49, 51, 53:

kham gacchati, na arūpo atta-paṭilābho ti saṅkham gacchati, olāriko atta-paṭilābho tveva tasmim samaye saṅkham gacchati. Yasmim Citta samaye manomayo atta-paṭilābho hoti, n'eva tasmim samaye olāriko atta-paṭilābho ti saṅkham gacchati, na arūpo atta-paṭilābho ti saṅkham gacchati, manomayo atta-paṭilābho tveva tasmim samaye saṅkham gacchati. Yasmim Citta samaye arūpo atta-paṭilābho hoti, n'eva tasmim samaye olāriko atta-paṭilābho ti saṅkham gacchati, na manomayo atta-paṭilābho ti saṅkham gacchati, arūpo atta-paṭilābho tveva tasmim samaye saṅkham gacchati. Sace tam Citta evam puccheyyūṃ: "Ahosi tvam atītam addhānam, na tvam na ahosi, bhavissasi tvam anāgatam addhānam, na tvam na bhavissasi, atthi tvam etarahi, na tvam n'atthīti?", evam puṭṭho tvam Citta kin ti vyākareyyāsīti?"

'Sace mam bhante evam puccheyyūṃ: "Ahosi tvam atītam addhānam na tvam na ahosi, bhavissasi tvam anāgatam addhānam, na tvam na bhavissasi, atthi tvam etarahi, na tvam n'atthīti?" evam puṭṭho aham bhante evam vyākareyyam<sup>1</sup>: "Aho' aham atītam addhānam nāham nāhosim, bhavissāmi' aham<sup>2</sup> anāgatam addhānam nāham na bhavissāmi, atthāham etarahi nāham n'atthīti?" Evam puṭṭho aham bhante evam vyākareyyam ti.'<sup>3</sup>

50. 'Sace pana tam<sup>4</sup> Citta evam puccheyyūṃ: "Yo te ahosi atīto atta-paṭilābho, sveva<sup>5</sup> te atta-paṭilābho sacco, mogho anāgato mogho paccuppanno? Yo vā<sup>6</sup> te bhavissati anāgato atta-paṭilābho, sveva te atta-paṭilābho sacco, mogho anāgato mogho paccuppanno? Yo va te etarahi paccuppanno atta-paṭilābho, sveva te atta-paṭilābho sacco, mogho atīto mogho anāgato ti?", evam puṭṭho tvam Citta kin ti vyākareyyāsīti?"

'Sace pana mam<sup>7</sup> bhante evam puccheyyūṃ: "Yo te

<sup>1</sup> BB °yūṃ.

<sup>2</sup> SS bhavissāham.

<sup>3</sup> SS vyākareyyam; BB byākareyyam ti. <sup>4</sup> SS evam.

<sup>5</sup> S<sup>a</sup> so ca; S<sup>t</sup> so ca va (*here only*); S<sup>m</sup> so c'eva; BB so va *through this paragraph, so ca through the next.*

<sup>6</sup> BB omīti vā (*six times*).

<sup>7</sup> SS omīti.

ahosi atīto atta-paṭilābho, sveva te atta-paṭilābho sacco, mogho anāgato mogho paccuppanno? Yo vā te bhavissati anāgato atta-paṭilābho, sveva te atta-paṭilābho sacco, mogho atīto mogho paccuppanno? Yo vā te etarahi paccuppanno atta-paṭilābho, sveva te atta-paṭilābho sacco, mogho atīto mogho anāgato ti?", evaṃ puṭṭho ahaṃ bhante evaṃ vyākareyyaṃ: "Yo me ahosi atīto atta-paṭilābho sveva me atta-paṭilābho tasmim samaye sacco ahosi, mogho anāgato mogho paccuppanno. Yo vā me bhavissati anāgato atta-paṭilābho, sveva me atta-paṭilābho tasmim samaye sacco bhavissati, mogho atīto bhavissati mogho paccuppanno. Yo me etarahi paccuppanno atta-paṭilābho, sveva me atta-paṭilābho sacco, mogho atīto mogho anāgato ti." Evaṃ puṭṭho ahaṃ bhante vyākareyyaṃ ti."

51. 'Evaṃ eva kho Citta yasmiṃ samaye oḷāriko atta-paṭilābho hoti, n' eva tasmim samaye manomayo atta-paṭilābho ti saṅkhaṃ gacchati, na arūpo atta-paṭilābho ti saṅkhaṃ gacchati, oḷāriko atta-paṭilābho tveva tasmim samaye saṅkhaṃ gacchati. Yasmiṃ Citta samaye manomayo atta-paṭilābho hoti . . . pe . . . Yasmiṃ Citta samaye arūpo atta-paṭilābho hoti, n' eva tasmim samaye oḷāriko atta-paṭilābho ti saṅkhaṃ gacchati, na<sup>1</sup> manomayo atta-paṭilābho ti saṅkhaṃ gacchati, arūpo atta-paṭilābho tveva tasmim samaye saṅkhaṃ gacchati.

52. 'Seyyathā pi Citta gavā khīraṃ, khīramhā dadhi, dadimbā navanītaṃ, navanītamhā sappi, sappimhā sappi-maṇḍo, yasmiṃ samaye khīraṃ hoti n' eva tasmim samaye dadhīti saṅkhaṃ gacchati, na navanītaṃ ti saṅkhaṃ gacchati, na sappīti saṅkhaṃ gacchati, na sappi-maṇḍo ti saṅkhaṃ gacchati, khīraṃ tveva tasmim samaye saṅkhaṃ gacchati; yasmiṃ samaye dadhi hoti . . . navanītaṃ hoti . . . sappi hoti . . . sappi-maṇḍo hoti, n' eva tasmim samaye khīraṃ ti saṅkhaṃ gacchati, na dadhīti saṅkhaṃ gacchati, na navanītaṃ ti saṅkhaṃ gacchati, na sappīti saṅkhaṃ gacchati, sappi-maṇḍo tveva tasmim samaye saṅkhaṃ gacchati.

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<sup>1</sup> SS omit.

53. 'Evam eva kho Citta yasmim samaye olāriko atta-paṭilābho hoti . . . pe . . . Yasmim Citta samaye manomayo atta-paṭilābho hoti . . . pe . . . Yasmim Citta samaye arūpo atta-paṭilābho hoti, n' eva tasmim samaye olāriko atta-paṭilābho ti saṅkham gacchati, na manomayo atta-paṭilābho ti saṅkham gacchati, arūpo atta-paṭilābho tveva tasmim samaye saṅkham gacchati. Itimā<sup>1</sup> kho Citta loka-samañña loka-niruttiyo loka-vohārā loka-paññattiyo yāhi Tathāgato voharati aparāmasan ti.'

54. Evam vutte Poṭṭhapādo paribbājako Bhagavantam etad avoca :

'Abhikkantam bhante, abhikkantam bhante. Seyyathā pi bhante nikkujjitam vā ukkujjeyya, paticchannam vā vivareyya, mūlhassa vā maggam acikkheyya, andha-kāre vā tela-pajjotam dhāreyya : cakkhumanto rūpāni dakkhintīti — evam evam Bhagavatā aneka-pariyāyena dhammo pakāsito. Esāham bhante Bhagavantam saraṇam gacchāmi dhammañ ca bhikkhu-saṃghañ ca. Upāsakam maṃ Bhagavā dhāretu ajjatagge paṇupetam saraṇam<sup>2</sup> gatan ti.'

55. Citto paṇa Hatthisāri-putto Bhagavantam etad avoca :

'Abhikkantam bhante, abhikkantam bhante. Seyyathā pi bhante nikkujjitam vā ukkujjeyya, paticchannam vā vivareyya, mūlhassa vā maggam acikkheyya, andha-kāre vā tela-pajjotam dhāreyya : cakkhumanto rūpāni dakkhintīti — evam evam Bhagavatā aneka-pariyāyena dhammo pakāsito. Esāham bhante Bhagavantam saraṇam gacchāmi dhammañ ca bhikkhu-saṃghañ ca. Labheyyāham bhante Bhagavato santike pabbajjam, labheyyam upasampadan ti.'

56. Alattha kho Citto Hatthisāri-putto Bhagavato santike pabbajjam, alattha upasampadam. Acirūpasampanno kho pan' āyasmā Citto Hatthisāri-putto eko<sup>3</sup> vūpakattho appamatto ātāpī pahitatto viharanto, na cirass' eva yass' atthāya kula-puttā sammad eva agārasmā ana-

<sup>1</sup> BB Imā (and so S<sup>m</sup> itimā corrected to imā).

<sup>2</sup> So all MSS.

<sup>3</sup> BB omit.



gāriyaṃ pabbajjanti tad anuttaraṃ brahmacariyaṃ  
 pariyoṣānaṃ diṭṭhe va dhamme sayāṃ abhiññā sacchi-  
 katvā upasampajja vihāsi, 'khīnā jāti, vusitaṃ brahma-  
 cariyaṃ, kataṃ karaṇiyaṃ, nāparam itthattāyāti' abbhāñ-  
 ñāsi. Aññataro kho pan' āyasmā Citto Hatthisāri-putto  
 arahataṃ ahoṣīti.

POTTHAPĀDA-SUTTANTAM.<sup>1</sup>

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<sup>1</sup> BB Potthapāda-Suttaṃ niṭṭhitaṃ navamaṃ.

## [x. Subha Sutta.]

1. 1. Evam me sutam. Ekam samayam āyasmā Ānando Sāvatthiyam viharati Jetavane Anāthapiṇḍikassa ārāme, acira-parinibbute Bhagavati. Tena kho pana samayena Subho māṇavo Todeyya-putto Sāvatthiyam paṭivasati kenacid eva karaṇīyena.

2. Atha kho Subho māṇavo Todeyya-putto aññataram māṇavakam<sup>1</sup> āmantesi: 'Ehi tvam māṇavaka, yena samaṇo Ānando ten' upasaṃkama,<sup>2</sup> upasaṃkamitvā mama vacanena samaṇam Ānandam appābādham appātaṅkam lahuṭṭhānam balaṃ phāsu-vihāram puccha: "Subho māṇavo Todeyya-putto bhavantam Ānandam appābādham appātaṅkam lahuṭṭhānam balaṃ phāsu-vihāram pucchattī," evaṃ ca vadehi: "Sādhū kira bhavam Ānando yena Subhassa māṇavassa Todeyya-puttassa nivesanam ten' upasaṃkamatū anukampam upādāyāti."

3. 'Evam bho' ti kho so māṇavako Subhassa māṇavassa Todeyya-puttassa paṭissutvā<sup>3</sup> yen' āyasmā Ānando ten' upasaṃkami, upasaṃkamitvā āyasmatā Ānandena saddhim sammodi, sammodanīyam katham sārāṇīyam vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho so māṇavako āyasmantaṃ Ānandam etad avoca:

'Subho māṇavo Todeyya-putto bhavantam Ānandam appābādham appātaṅkam lahuṭṭhānam balaṃ phāsu-vihāram pucchati, evaṃ ca vadeti: "Sādhū kira bhavam Ānando yena Subhassa māṇavassa Todeyya-

<sup>1</sup> B<sup>m</sup> māṇavam.

<sup>2</sup> SS okami (and so at xii. 4).

<sup>3</sup> B<sup>m</sup> paṭisutvā.

puttassa nivesanam ten' upasamkamatu anukampam upādāyāti.”

4. Evam vutte āyasmā Ānando tam mānavakam etad avoca :

‘Akālo kho mānavaka, atthi me ajja bhesajja-mattā pitā,<sup>1</sup> app' eva nāma sve pi upasamkameyyāma, kālañ ca samayañ ca upādāyāti.’

Atha kho so mānavako<sup>2</sup> utthāy' āsanā yena Subho mānavo Todeyya-putto ten' upasamkami, upasamkamitvā Subham mānavam Todeyya-puttam etad avoca :

‘Avocumha kho mayam bhoto vacanena tam bhavantam Ānandam : “Subho<sup>3</sup> mānavo Todeyya-putto bhavantam Ānandam appābādham appātāṅkam lahuṭṭhānam balam phāsu-vihāram pucchati, evañ ca vadeti : ‘Sādhu kira bhavam Ānando yena Subhassa mānavassa Todeyya-puttassa nivesanam ten' upasamkamatu anukampam upādāyāti.’” Evam vutte bho samaño Ānando mañ etad avoca : “Akālo kho mānavaka, atthi me ajja bhesajja-mattā pitā, app' eva nāma sve pi upasamkameyyāma kālañ ca samayañ ca upādāyāti.” Ettāvata pi kho bho katam' eva etam<sup>4</sup> yato kho so bhavam Ānando okāsam akāsi svātanāya pi upasamkamanāyāti.’

5. Atha kho āyasmā Ānando tassā rattiya accayena pubbaṇḥa-samayam nivāsetvā patta-cīvaram ādāya Ceta-kena bhikkhunā pacchā samañena yena Subhassa mānavassa Todeyya-puttassa nivesanam ten' upasamkami, upasamkamitvā paññatte āsane nisīdi. Atha kho Subho mānavo Todeyya-putto yen' āyasmā Ānando ten' upasamkami, upasamkamitvā āyasmatā Ānandena saddhim sammodi, sammodaniyam katham sārāṇiyam vitisāretvā ekamantañ nisīdi. Ekamantañ nisinno kho Subho mānavo Todeyya-putto āyasmantañ Ānandam etad avoca :

<sup>1</sup> B<sup>m</sup> pitā, *and below*.

<sup>2</sup> S<sup>a</sup> Evam bho' ti kho so mānavako āyasmato Ānandassa paṭisunitvā ; *and so B<sup>m</sup> with paṭisutvā*.

<sup>3</sup> B<sup>m</sup> *adds* kho.

<sup>4</sup> S<sup>cm</sup> katamo ca etam ; S<sup>a</sup> katame ca evam.

'Bhavam hi Ānando tassa bhoṭo Gotamassa dīgha-rattam upatthāko santikāvacaro samīpa-cāri. Bhavam etaṃ Ānando jāneyya yesaṃ so bhavam Gotamo dhammānaṃ vaṇṇa-vādi ahosi, yattha ca imaṃ janatam samādapesi nivesesi patitthāpesi.<sup>1</sup> Katamesānaṃ kho<sup>2</sup> bho Ānanda dhammānaṃ so bhavam Gotamo vaṇṇa-vādi ahosi, kattha<sup>3</sup> ca imaṃ janatam samādapesi nivesesi patitthāpesīti ?'

6. 'Tinnam kho mānava khandhānaṃ so Bhagavā vaṇṇa-vādi ahosi, ettha ca imaṃ janatam samādapesi nivesesi patitthāpesi. Katamesaṃ tinnam ? Ariyassa silakkhandhassa, ariyassa samādhikkhandhassa, ariyassa paññakkhandhassa. Imesaṃ kho mānava tinnam khandhānaṃ so Bhagavā vaṇṇa-vādi ahosi, ettha ca imaṃ janatam samādapesi nivesesi patitthāpesīti.'

'Katamo pana so bho Ānanda ariyo silakkhandho yassa so bhavam Gotamo vaṇṇa-vādi ahosi yattha ca imaṃ janatam samādapesi nivesesi patitthāpesīti ?'

7. 'Idha mānava Tathāgato loka uppajjati araham sammā-sambuddho . . . evaṃ kho mānava bhikkhu sila-sampanno hoti.

[See Sāmañña-Phala-Sutta, §§ 40-63.<sup>5</sup>]

30. 'Ayaṃ kho so mānava ariyo silakkhandho yassa so Bhagavā vaṇṇa-vādi ahosi, ettha<sup>6</sup> ca imaṃ janatam samādapesi nivesesi patitthāpesi. Atthi c' ev' ettha uttarim karaṇīyaṃ ti.'

'Aēchariyaṃ bho Ānanda, abbhutaṃ bho Ānanda. So cāyaṃ bho Ānanda ariyo silakkhandho paripunṇo no aparipunṇo, evaṃ paripunṇam vāham<sup>7</sup> bho Ānanda ariyaṃ

<sup>1</sup> So all other MSS. ; S<sup>m</sup> thāp° throughout. <sup>2</sup> B<sup>m</sup> G<sup>r</sup> omit.

<sup>3</sup> S° katamañ ; S<sup>d</sup> katthañ ; S<sup>m</sup> kathañ.

<sup>4</sup> SS give the full text ; B<sup>m</sup> inserts ii. §§ 40-48 down to yaṃ pi mānava bhikkhu pāṇātipātam . . . silasmim. Tato param sabbam vitthāretabbam . . . pa . . . yathā vā pan' eke bhonto, etc. (D. ii. 62). Ayaṃ kho so mānava bhikkhu evaṃ sila-sampanno (D. ii. 63).

<sup>5</sup> In the Subha-Sutta mānava is substituted for mahārāja. <sup>6</sup> B<sup>m</sup> yattha. <sup>7</sup> B<sup>m</sup> paripunṇañ cāham.

sīlakkhandham ito bahidhā aññesu samaṇa-brāhmaṇesu na samanupassāmi. Evaṃ paripuṇṇaṃ ca bho Ānanda ariyaṃ sīlakkhandham ito bahidhā aññe samaṇa-brahmaṇā attani samanupasseyyum, te tāvataken' eva attamanā assu: "Alam ettāvatā katam ettāvatā anuppatto no sāmāññattho, n' atthi no kiñci uttarim karaṇiyaṃ ti" ? Atha ca pana bhavaṃ Ānando evam āha: 'Atthi c' ev' ettha uttarim karaṇiyaṃ ti.'

Subha-Suttamhi Paṭhamaka-Bhānavāraṃ.<sup>1</sup>

2. 1. 'Katamo pana so bho Ānanda ariyo samādhikkhandho yassa so bhavaṃ Gotamo vaṇṇa-vādī ahosi, yattha ca imaṃ janataṃ samādapesi nivesesi patitṭhāpesīti' ?

'Kathaṇ ca māṇava bhikkhu indriyesu gutta-dvāro hoti? <sup>2</sup> . . . nāssa kiñci sabbāvato kāyassa vivekajena pīti-sukhena apphutaṃ hoti.

[Sāmañña-Phala-Sutta, §§ 64-76.]

18. 'Yam pi māṇava bhikkhu vivicc' eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pīti-sukhaṃ paṭhamajjhānaṃ upasampajja viharati, so imaṃ eva kāyaṃ vivekajena pīti-sukhena abhisandeti, parisandeti paripureti parippharati, nāssa kiñci sabbāvato kāyassa vivekajena pīti-sukhena apphutaṃ hoti. Idam pi 'ssa hoti samādhismim.

14. 'Puna ca paraṃ māṇava bhikkhu vitakka-vicārānaṃ <sup>3</sup> . . . apphutaṃ hoti.

[Sāmañña-Phala-Sutta, §§ 77, 78.]

<sup>1</sup> B<sup>m</sup> omits.

<sup>2</sup> SS B<sup>m</sup> insert whole text.

<sup>3</sup> B<sup>m</sup> repeats down to apphutaṃ assa. Evaṃ eva kho māṇava bhikkhu || pa || Yam pi māṇava bhikkhu vittakka-vicārānaṃ vupasaṃā dutiyaṃ jhānaṃ upasampajja viharati, so imaṃ eva kāyaṃ, etc.



. . . pe . . . Idam pi 'ssa hoti samādhismim.

16. 'Puna ca param māṇava bhikkhu pītiyā ca virāgā upekkhako viharati' . . . apphutaṃ hoti.

[Sāmañña-Phala-Sutta, §§ 79-82.]

. . . pe . . . Idam pi 'ssa hoti samādhismim.

19. 'Ayaṃ kho so māṇava ariyo samādhikkhandho yassa so Bhagavā vaṇṇa-vādi ahosi, ettha ca' imaṃ janataṃ samādapesi nivesesi patitthāpesi. Atthi c' ev' ettha uttarim karaṇīyaṃ' ti.

'Acchariyaṃ bho Ānanda, abbhutaṃ bho Ānanda. So cāyaṃ bho Ānanda ariyo samādhikkhandho paripuṇṇo no aparipuṇṇo, evaṃ paripuṇṇaṃ' . . . 'vāhaṃ' . . . bho Ānanda ariyaṃ samādhikkhandhaṃ ito bahiddhā aññesu samaṇa-brāhmaṇesu na samanupassāmi. Evaṃ paripuṇṇaṃ ca bho Ānanda ariyaṃ samādhikkhandhaṃ ito bahiddhā aññe samaṇa-brāhmaṇā attani samanupasseyyuṃ, te tāva-taken' eva attamanā assu: "Alam ettāvatā' katam ettāvatā' anuppatto' sāmāñnattho, n' atthi no kiñci uttarim karaṇīyaṃ ti." Atha ca pana bhavaṃ Ānando evam aha: 'Atthi c' ev' ettha uttarim karaṇīyaṃ ti.'

20. 'Katamo pana so bho Ānanda ariyo paññakkhandho' yassa so bhavaṃ Gotamo vaṇṇa-vādi ahosi, yattha ca imaṃ janataṃ samādapesi nivesesi patitthāpesi?'

'So evaṃ samāhite citte parisuddhe pariyodāte . . . ettha paṭibaddhaṃ.

[Sāmañña-Phala-Sutta, §§ 83, 84.]

22. 'Yam pi māṇava bhikkhu evaṃ samāhite citte parisuddhe pariyodāte anaṅgane vigatūpakkilese mudu-bhūte

<sup>1</sup> B<sup>m</sup> repeats as above to evam eva kho māṇava bhikkhu || pa || yam pi . . . || pa || tatiyaṃ . . . Puna ca param māṇava bhikkhu sukhassa ca . . . apphutaṃ hoti. Evaṃ eva kho māṇava bhikkhu . . . || pa || . . . Yam pi, etc.

<sup>2</sup> S<sup>at</sup> omit.

<sup>3</sup> S<sup>c</sup> aparipuṇṇo; S<sup>t</sup> aparipuṇṇaṃ.

<sup>4</sup> B<sup>m</sup> cāyaṃ.

<sup>5-5</sup> S<sup>at</sup> omit.

<sup>6</sup> B<sup>m</sup> G<sup>r</sup> add no.

<sup>7</sup> B<sup>m</sup> paññak<sup>o</sup>.

<sup>8</sup> B<sup>m</sup> opesi.

kammaniye ðhite ānejjappatte nāṇa-dassanāya cittaṃ abhinīharati abhininnāmeti, so evaṃ pajānāti: “Ayaṃ kāyo rūpī cātummahābhūtika mātā-pettika-sambhavo odana-kummās-upacayo anicc-ucchādāna-parimaddana-bhedana-viddhaṇṣana-dhammo, idaṇ ca pana me viññānaṃ ettha sitaṃ ettha paribaddhaṇ ti.” Idam pi 'ssa hoti paññāya.

23. 'So evaṃ samāhite citte . . . ahinindriyaṃ.

[Sāmañña-Phala-Sutta, §§ 85, 86.]

Idam pi 'ssa hoti paññāya.

25. 'So evaṃ samāhite citte . . . nāparaṃ itthattāyāti pajānāti.

[Sāmañña-Phala-Sutta, §§ 87-98.]

36. 'Yam pi māṇava bhikkhu evaṃ samāhite citte parisuddhe pariyodāte anaṅgane vigatūpakkilese mudu-bhūte kammaniye ðhite ānejjappatte āsavānaṃ khayā nāṇāya cittaṃ abhinīharati abhininnāmeti, so “Idaṃ dukkhaṇ” ti yathābhūtaṃ pajānāti, “Ayaṃ dukkha-samudayo” ti yathābhūtaṃ pajānāti, “Ayaṃ dukkha-nirodho” ti yathābhūtaṃ pajānāti, “Ayaṃ dukkha-nirodha-gāmini-paṭipadā” ti yathābhūtaṃ pajānāti; “Ime āsavā” ti yathābhūtaṃ pajānāti, “Ayaṃ āsava-samudayo” ti yathābhūtaṃ pajānāti, “Ayaṃ āsava-nirodho” ti yathābhūtaṃ pajānāti, “Ayaṃ āsava-nirodha-gāmini-paṭipadā” ti yathābhūtaṃ pajānāti. Tassa evaṃ jānato evaṃ passato kāmāsavā pi cittaṃ vimuccati, bhavāsavā pi cittaṃ vimuccati, avijjāsavā pi cittaṃ vimuccati, vimuttasmiṃ vimuttam iti nāṇaṃ hoti, “khinā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparaṃ itthattāyāti” pajānāti. Idam pi 'ssa hoti paññāya.

37. 'Ayaṃ kho so māṇava ariyo paññākkhandho yassa so Bhagavā vaṇṇa-vādī ahosi, ettha ca imaṃ janataṃ samādapesi nivesesi paṭiṭṭhapesi. N' atthi c' ev' ettha uttarim karaṇiyaṇ ti.

<sup>1</sup> B<sup>m</sup> evaṃ eva kho māṇava bhikkhu || pa || yam pi māṇava bhikkhu evaṃ samāhite, etc.

'Acchariyaṃ bho Ānanda, abbhutaṃ bho Ānanda. <sup>1</sup> So cāyaṃ bho Ānanda <sup>1</sup> ariyo paññakkhandho paripunṇo no aparipunṇo, evaṃ paripunṇaṃ cāhaṃ bho Ānanda ariyaṃ paññakkhandhaṃ ito bahiddhā aññesu samaṇa-brāhmaṇesu na samanupassāmi. N' atthi c' ev' ettha <sup>2</sup> uttarim' karaṇiyaṃ ti. <sup>3</sup> Abhikkantaṃ bho Ānanda, abhikkantaṃ bho Ānanda. Seyyathā pi bho Ānanda nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhassa vā maggaṃ ācikkheyya, andhakāre vā tela-pajjotaṃ dhāreyya: cakkhumanto rūpāni dakkhintīti—evaṃ eva bhotā Ānandena aneka-pariyāyena dhammo pakāsito. Esāhaṃ bho Ānanda Bhagavantaṃ <sup>4</sup> Gotamaṃ saraṇaṃ gacchāmi dhammañ ca bhikkhu-saṃghañ ca. Upāsakaṃ <sup>5</sup> maṃ bhavaṃ Ānando dhāretu, ajjatagge paṇupetaṃ saraṇaṃ <sup>6</sup> gataṃ ti.'

SUBHA-SUTTANTAṃ. <sup>7</sup>

<sup>1.1</sup> S<sup>cm</sup> omit.

<sup>2</sup> B<sup>m</sup> samanupassami . . . pa . . . n' atthi no kiñci ettha. <sup>3</sup> AU MSS. ti.

<sup>4</sup> B<sup>m</sup> tam bhavantaṃ. <sup>5</sup> S<sup>mt</sup> upāsakaṃ.

<sup>6</sup> So all MSS. <sup>7</sup> B<sup>m</sup> Subha-Suttaṃ niṭṭhitaṃ dasamaṃ.

## [xi. Kevaddha Sutta.]

1. Evam me sutam. Ekam samayam Bhagavā Nālandāya viharati Pavārikambavane.<sup>1</sup> Atha kho Kevaddho<sup>2</sup> gahapati-putto yena Bhagavā ten' upasamkami, upasamkamitvā Bhagavantam abhivādetvā ekamantam njsīdi. Ekamantam nisinno kho Kevaddho gahapati-putto Bhagavantam etad avoca :

'Ayaṃ bhante Nālandā iddhā c' eva phitā<sup>3</sup> ca bahujaṇā ākiṇṇa<sup>4</sup>-manussā Bhagavati abhippasannā. Sādhū bhante Bhagavā ekam bhikkhum samādisatu, yo uttari-manussa-dhammā iddhi-pāṭihāriyaṃ karissati. Evāyaṃ Nālandā bhīyyosomattāya Bhagavati abhippasīdissatīti.'

Evam vutte Bhagavā Kevaddham gahapati-puttam etad avoca : 'Na kho ahaṃ Kevaddha bhikkhūnaṃ evaṃ dhammaṃ desemi ; "Etha tumhe bhikkhave gihīnaṃ odāta-vasānānaṃ uttari<sup>5</sup>-manussa-dhammā iddhi-pāṭihāriyaṃ karoṭhāti."'

2. Dutiyam pi kho Kevaddho gahapati-putto Bhagavantam etad avoca :

'Nāhaṃ bhante Bhagavantam dhañsemi.<sup>6</sup> Api ca evaṃ vadāmi : "Ayaṃ bhante Nālandā iddhā c' eva phitā ca bahujaṇā ākiṇṇa-manussā<sup>7</sup> Bhagavati abhippasannā. Sādhū bhante Bhagavā ekam bhikkhum samādisatu yo uttari-

<sup>1</sup> S<sup>ct</sup> Pavārik°.

<sup>2</sup> B<sup>m</sup> Kevaddho (S° occasionally Kevatto).

<sup>3</sup> MSS. pitā. <sup>4</sup> S<sup>ct</sup> ākiṇṇā (see M. P. S. p. 55).

<sup>5</sup> B<sup>m</sup> uttarim (twice).

<sup>6</sup> S° dhammaṃ desemi ; S<sup>d</sup> desemi (each twice).

<sup>7</sup> S<sup>d</sup> twice adds subhikkhā va (as in M. P. S. p. 55).

manussa-dhammā iddhi-pāṭihāriyaṃ karissati. Evāyaṃ Nālandā bhiyyosomattāya Bhagavati abhipasidissatīti.

Dutiyam pi kho Bhagavā Kevaddhaṃ gahapati-puttaṃ etad avoca: 'Na kho ahaṃ Kevaddha bhikkhūnaṃ evaṃ dhammaṃ desemi: "Etha tumhe bhikkhave gihināṃ odāta-vasanānaṃ uttari-manussa-dhammā iddhi-pāṭihāriyaṃ karothāti."'

8. Tatiyam pi kho Kevaddho gahapati-putto Bhagavan-taṃ etad avoca:

'Nāhaṃ bhante Bhagavantam dhañsemi. Api ca evaṃ vadāmi: "Ayaṃ bhante Nālandā iddhā c' eva phitā ca bahujanā ākiṇṇa-manussā Bhagavati abhippasannā. Sā-dhu bhante Bhagavā ekaṃ bhikkhuṃ samādisatu yo uttari-manussa-dhammā iddhi-pāṭihāriyaṃ karissati. Evāyaṃ Nālandā bhiyyosomattāya Bhagavati abhippasidissatīti.'

'Tīpi kho imāni Kevaddha pāṭihāriyāni mayā sayam abhiññā sacchikatvā paveditāni. Katamāni tīni? Iddhi-pāṭihāriyaṃ ādesanā-pāṭihāriyaṃ anusāsani <sup>1</sup>-pāṭihāriyaṃ.

4. 'Katamañ ca Kevaddha iddhi-pāṭihāriyaṃ? Idha Kevaddha bhikkhu aneka-vihitaṃ iddhi-vidhaṃ paccanubhoti. Eko pi hutvā bahudhā hoti, bahudhā pi hutvā eko <sup>2</sup> hoti. Āvi-bhāvaṃ tiro-bhāvaṃ tiro-kuddaṃ tiro-pākāraṃ tiro-pabbataṃ asajjamāno gacchati seyyathā pi ākāse, pathaviyā pi ummujja-nimujjaṃ karoti seyyathā pi udake, udake pi abhijjamāno gacchati seyyathā pi pathaviyaṃ, ākāse pi pallaṅkena kamati seyyathā pi pakkhi sakunā, ime pi candima-suriye evaṃ mahiddhike evaṃ mahānubhāve paṇinā parimasati parimajjati, yāva Brahma-lokā pi kāyena va samvatteti. Tam ekaṃ aññataro saddho pasanno passati taṃ bhikkhuṃ aneka-vihitaṃ iddhi-vidhaṃ paccanubhantaṃ eko pi hutvā bahudhā bhantaṃ, bahudhā pi hutvā eko bhantaṃ, āvi-bhāvaṃ tiro-bhāvaṃ tiro-kuddaṃ tiro-pākāraṃ tiro-pabbataṃ asajjamānaṃ gacchantam seyyathā pi ākāse, pathaviyā pi ummujja-nimujjaṃ karontaṃ sey-

<sup>1</sup> S<sup>ms</sup> anusāsani; S<sup>d</sup> frequently anusāsani; so B<sup>m</sup> occasionally (and Morris at A. iii. 60. 4).

<sup>2</sup> SS eko pi, but see ii. 87.



yathā pi uḍaḁe, uḍaḁe pi abhiḁamānaḁ gacchantaḁ seyyathā pi paṭhaviyaḁ, ākāse pi pallaṅkena kaḁantaḁ seyyathā pi pakkhī saḁuḁe, ime pi caḁḁḁa-suriye evaḁ mahiddhiḁe evaḁ mahānubhāve pāṇiṇā parimaḁantaḁ parimaḁjantaḁ, yāva Brāhma-lokā pi kāyena va saḁvattentaḁ.

5. 'Tam enaḁ so saddho paḁanno aññatarassa assaḁhasa appaḁannaḁsa āroceti<sup>1</sup> : "Acchariyaḁ vata bho, abbhutaḁ vata bho, samaḁassa mahiddhikaṭā mahānubhāvataḁ. Amāhaḁ bhikkhuḁ addasaḁ aneka-vihitaḁ iddhi-vidhaḁ paccanubhontaḁ, eko pi hutvā bahudhā bhontaḁ . . . pe . . . yāva Brāhma-lokā pi kāyena va saḁvattentaḁ ti."<sup>2</sup> Tam enaḁ so assaddho appasaddho taḁ saddhaḁ paḁannaḁ evaḁ vadeyya : "Atthi kho bho Gandhārī nāḁa vijjā. Tāya so bhikkhu aneka-vihitaḁ iddhi-vidhaḁ paccanubhoti. Eko pi hutvā bahudhā hoti . . . pe . . . yāva Brāhma-lokā pi kāyena va saḁvattetiṭi." Taḁ kim maññasi Kevaddha? Api nu so assaddho appaḁanno taḁ saddhaḁ paḁannaḁ evaḁ vadeyyāti?'

'Vadeyya bhanta ti.'

'Imaḁ kho ahaḁ Kevaddha iddhi-pāṭihāriye āḁḁavaḁ saḁpassamaṇo iddhi-pāṭihāriyena attiyāmi<sup>3</sup> harāyāmi jigucchāmi.

6. 'Katamañ ca Kevaddha āḁesanaḁ-pāṭihāriyaḁ? Idha Kevaddha bhikkhu paraḁattānaḁ paraḁuggalaṇaḁ cittaḁ pi āḁisati cetaḁikaḁ pi āḁisati vitakḁitaḁ pi āḁisati vicāritaḁ pi āḁisati : "Evaḁ pi te maḁo itthaḁ pi te maḁo iti pi te cittaḁ ti." Tam enaḁ aññataro saddho paḁanno paḁḁati taḁ bhikkhuḁ paraḁattānaḁ paraḁuggalaṇaḁ cittaḁ pi āḁisaṇtaḁ cetaḁikaḁ pi āḁisaṇtaḁ vitakḁitaḁ pi āḁisaṇtaḁ vicāritaḁ pi āḁisaṇtaḁ : "Evaḁ pi te maḁo itthaḁ pi te maḁo iti pi te cittaḁ ti."

7. 'Tam enaḁ so saddho paḁanno aññatarassa assaḁdhassa appaḁannaḁsa āroceti : 'Acchariyaḁ vata bho,

<sup>1</sup> S<sup>a</sup> B<sup>m</sup> āroceti (and so in § 6).

<sup>2</sup> All MSS. saḁvattentaḁ (without ti).

<sup>3</sup> S<sup>cm</sup> addhiyāmi B<sup>m</sup> addho.

abblutam vata bho, samanassa mahiddhikatā mahānu-bhāvata. Amāham bhikkhum addasam parasattānam para-puggalānam cittam pi ādisantam cetasikam pi ādisantam vitakkitam pi ādisantam vicāritam pi ādisantam : “Evam pi te mano ittham pi te mano iti pi te cittan ti.” Tam enam so assaddho appasanno tam saddham pasannam evam vadeyya : “Atthi kho bho Maṇiko<sup>1</sup> nāma vijjā. Tāya so bhikkhu parasattānam parapuggalānam cittam pi ādisati cetasikam pi ādisati . . . pe . . . evam pi te mano ittham pi te mano iti pi te cittan ti.” Tam kim maññasi Kevaddha? Api nu so assaddho appasanno tam saddham pasannam evam vadeyyāti?’

‘Vadeyya bhante ti.’

‘Imam kho aham Kevaddha ādesanā-pāṭihāriye ādinavam sampassamāno ādesanā-pāṭihāriyena attiyāmi harāyāmi jigucchāmi.

8. ‘Katamañ ca Kevaddha anusāsani-pāṭihāriyam? Idha Kevaddha bhikkhu evam anusāsati : “Evam vitak-ketha mā evam vitakkayittha, evam manasikarotha mā evam manasākattha, idam pajahatha idam upasampajja viharathāti.” Idam pi vuccati Kevaddha anusāsani-pāṭi-hāriyam.

9. ‘Puna ca param Kevaddha idha Tathāgato loka up-pajjati araham sammāsambuddho . . . pe . . . yathā Sā-maṇṇaphale<sup>2</sup> evam vitthāretabbam. . . .

44. <sup>3</sup> ‘Tass’ ime pañca nīvaraṇe pahine attani samanupassato pāmojjam jāyati, pamuditassa pīti jāyati, pīti-manassa kāyo passambhati, passadha-kāyo sukham vedeti, sukhiṇo cittam samādhiyati. So vivicc’eva kāmehi vivicca akusalehi dhammehi savitakkam savicāram vivekajam pīti-sukham pathamajjhānam upasampajja viharati. So imam eva kāyam vivekajena pīti-sukhena abhisandeti parisandeti

<sup>1</sup> B<sup>m</sup> Maṇikā.

<sup>2</sup> B<sup>m</sup> phalam (D. ii. 40-74).

<sup>3</sup> B<sup>m</sup> evam kho bhikkhu sila-sampanno hoti . . . pe . . . pathamam jhānam upasampajja viharati. Idam pi vuccati Kevaddha anusāsani-pāṭihāriyam. . . . ānādaṣṣa-nāya, etc., see next page, § 52.

paripūreti parippharati, nāssa kiñci sabbāvato kāyassa vivekajena pīti-sukhena apphutaṃ hoti.

45. 'Seyyathā pi Kevaddha dakkho nahāpako vā nahāpakantevāsī vā kaṇsa-thāle nahāniya-cunṇāni ākiritvā udakena paripphosakaṃ paripphosakaṃ sanneyya, sā'ssa nahāniya-piṇḍi snehānugatā sneha-paretā santara-bāhirā phutā sinehena na ca paggharaṇī—evam eva Kevaddha bhikkhu imam eva kāyaṃ vivekajena pīti-sukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa vivekajena pīti-sukhena apphutaṃ hoti. Idam pi vuccati Kevaddha anusāsani-pāṭihāriyaṃ.

50.<sup>4</sup> . . . 'catutthajjhānaṃ upasampajja viharati . . . pe<sup>2</sup> . . . Idam pi vuccati Kevaddha anusāsani-pāṭihāriyaṃ.

52. 'So evaṃ samāhite citte parisuddhe pariyodāte anāgane vigatūpakkilese mudu-bhūte kammaniye tṭhite ānejjappatte ñāṇa-dassanāya cittaṃ abhinīharati . . . pe<sup>3</sup> . . . Idam pi vuccati Kevaddha anusāsani-pāṭihāriyaṃ.

53.<sup>4</sup> . . . nāparaṃ itthattāyāti pajānāti.<sup>5</sup> Idam vuccati Kevaddha anusāsani-pāṭihāriyaṃ.

67. 'Imāni kho Kevaddha tīni pāṭihāriyāni mayā sayāṃ abhiññā sacchikatvā paveditāni. Bhūtapubbaṃ Kevaddha imasmim yeva bhikkhu-saṃghe aññatarassa bhikkhuno evaṃ cetaso parivitakko udapādi: "Kattha nu kho ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṃ paṭhavi-dhātu āpo-dhātu tejo-dhātu vāyo-dhātūti?" Atha kho so Kevaddha bhikkhu tathā-rūpaṃ samādhim samāpajji yathā samāhite citte devayāniyo maggo pātur ahoṣi.

68. 'Atha kho so Kevaddha bhikkhu yena Cātummahārājikā devā ten' upasaṃkami, upasaṃkamitvā Cātummahārājike deve etad avoca: "Kattha nu kho āvuso ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṃ paṭhavi-dhātu āpo-dhātu tejo-dhātu vāyo-dhātūti?"

'Evaṃ vutte Kevaddha Cātummahārājikā devā taṃ bhik-

<sup>1</sup> D. ii. 77-81 (omitting the idam pi kho clauses).

<sup>2</sup> D. ii. 81, 82.

<sup>3</sup> D. ii. 83.

<sup>4</sup> D. ii. 84-98 (omitting as above).

<sup>5</sup> B<sup>m</sup> adds . . . pa . . .

khūṃ etad avocum : “ Mayam pi kho bhikkhu na jānāma yatth’ ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathīdam paṭhavi-dhātu āpo-dhātu, tejo-dhātu, vāyo-dhātu.<sup>1</sup> Atthi kho bhikkhu cattāro Mahārājā<sup>2</sup> amhehi abhikkantatarā ca paṇitatarā ca. Te kho evaṃ jāneyyūṃ yatth’ ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathīdam paṭhavi-dhātu āpo-dhātu tejo-dhātu vāyo-dhātūti.”

69. ‘Atha kho so Kevaddha bhikkhu yena cattāro Mahārājā ten’ upasaṃkami, upasaṃkamitvā cattāro Mahārāje etad avoca : “ Kattha nu kho āvuso ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathīdam paṭhavi-dhātu āpo-dhātu tejo-dhātu vāyo-dhātūti ? ”

‘Evaṃ vutte Kevaddha cattāro Mahārājā taṃ bhikkhū etad avocum : “ Mayam pi kho bhikkhu na jānāma yatth’ ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathīdam paṭhavi-dhātu āpo-dhātu tejo-dhātu vāyo-dhātu. Atthi kho bhikkhu Tāvatiṃsā<sup>3</sup> nāma devā amhehi abhikkantatarā ca paṇitatarā ca. Te kho evaṃ jāneyyūṃ yatth’ ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathīdam paṭhavi-dhātu . . . pe . . . vāyo-dhātūti.”

70. ‘Atha kho so Kevaddha bhikkhu yena Tāvatiṃsā devā ten’ upasaṃkami, upasaṃkamitvā Tāvatiṃse deve etad avoca : “ Kattha nu kho āvuso ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathīdam paṭhavi-dhātu . . . pe . . . vāyo-dhātūti ? ”

‘Evaṃ vutte Kevaddha Tāvatiṃsā devā taṃ bhikkhū etad avocum : “ Mayam pi kho bhikkhu na jānāma yatth’ ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathīdam paṭhavi-dhātu . . . pe . . . vāyo-dhātu. Atthi kho bhikkhu Sakko nāma devānam indo amhehi abhikkantataro ca paṇitataro ca. So kho etaṃ jāneyya yatth’ ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathīdam paṭhavi-dhātu . . . pe . . . vāyo-dhātūti.”

<sup>1</sup> *All MSS. here dhātūti, and so BB throughout, but SS omit from § 71 onwards.*

<sup>2</sup> *BB -rājāno thrice ; SS -rājā thrice (Sum. rājā and BB rāje in § 69).*

<sup>3</sup> *See M. i. 289. etc.*

71. 'Atha kho so Kevaddha bhikkhu yena Sakko devānam indo ten upasamkami, upasamkamitvā Sakkaṃ devānam indaṃ etaḍ avoca: "Kattha nu kho āvuso ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṃ paṭhavī-dhātu . . . pe . . . vāyo-dhātūti?"

'Evaṃ vutte Kevaddha Sakko devānam indo taṃ bhikkhuṃ etaḍ avoca: "Aham pi kho bhikkhu na jānāmi yatth' ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṃ paṭhavī-dhātu . . . pe . . . vāyo-dhātu. Atthi kho bhikkhu Yāmā nāma devā<sup>1</sup> amhehi abhikkantatarā ca paṇitatarā ca. Te kho etaṃ jāneyyūṃ yatth' ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṃ paṭhavī-dhātu . . . pe . . . vāyo-dhātūti."

72. 'Atha kho so Kevaddha bhikkhu yena Yāmā devā ten' upasamkami, upasamkamitvā Yāme deve etaḍ avoca: "Kattha nu kho āvuso ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṃ paṭhavī-dhātu . . . pe . . . vāyo-dhātūti?"

"Evaṃ vutte Kevaddha Yāmā devā taṃ bhikkhuṃ etaḍ avoca: "Mayam pi kho bhikkhu na jānāma yatth' ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṃ paṭhavī-dhātu . . . pe . . . vāyo-dhātu. Atthi kho bhikkhu Suyāmo nāma deva-putto amhehi abhikkantataro ca paṇitataro ca. So kho etaṃ jāneyya yatth' ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṃ paṭha vī-dhātu . . . pe . . . vāyo-dhātūti."

73. 'Atha kho so Kevaddha bhikkhu yena Suyāmo deva-putto ten' upasamkami, upasamkamitvā Suyāmaṃ deva-puttaṃ etaḍ avoca: "Kattha nu kho āvuso ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṃ paṭhavī-dhātu . . . pe . . . vāyo-dhātūti?"

'Evaṃ vutte Kevaddha Suyāmo deva-putto taṃ bhikkhuṃ etaḍ avoca: "Aham pi kho bhikkhu na jānāmi yatth' ime cattāro mahābhūtā aparisesā nirujjhanti, sey-

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<sup>1</sup> B<sup>m</sup> pa Suyāmo nāma devaputto, Tussitā nāma devā, Santussito nāma deva-putto down to Vasavatti deva-putto, § 78.



yathîdam paṭhavî-dhātu . . . pe . . . vāyo-dhātu. Atthi kho bhikkhu Tusitā<sup>1</sup> nāma devā amhehi abhikkantatarā ca paṇitatarā ca. Te kho etaṃ jāneyyumaṃ yatth' ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathîdam paṭhavî-dhātu . . . pe . . . vāyo-dhātūti."

74. 'Atha kho so Kevaddha bhikkhu yena Tusitā devā ten' upasaṃkami, upasaṃkamitvā Tusite deve etad avoca: "Kattha nu kho āvuso ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathîdam paṭhavî-dhātu . . . pe . . . vāyo-dhātūti?"

'Evaṃ vutte Kevaddha Tusitā devā taṃ bhikkhumaṃ etad avoca: "Mayaṃ pi kho bhikkhu na jānāma yatth' ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathîdam paṭhavî-dhātu . . . pe . . . vāyo-dhātu. Atthi kho bhikkhu Santusito<sup>2</sup> nāma deva-putto amhehi abhikkantataro ca paṇitataro ca. So kho etaṃ jāneyya yatth' ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathîdam paṭhavî-dhātu . . . pe . . . vāyo-dhātūti."

75. 'Atha kho so Kevaddha bhikkhu yena Santusito deva-putto ten' upasaṃkami, upasaṃkamitvā Santusitaṃ deva-puttaṃ etad avoca: "Kattha nu kho āvuso ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathîdam paṭhavî-dhātu . . . pe . . . vāyo-dhātūti?"

'Evaṃ vutte Kevaddha Santusito deva-putto taṃ bhikkhumaṃ etad avoca: "Ahaṃ pi kho bhikkhu na jānāmi yatth' ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathîdam paṭhavî-dhātu . . . pe . . . vāyo-dhātu. Atthi kho bhikkhu Nimmānaratī nāma devā amhehi abhikkantatarā ca paṇitatarā ca. Te kho etaṃ jāneyyumaṃ yatth' ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathîdam paṭhavî-dhātu . . . pe . . . vāyo-dhātūti."

76. 'Atha<sup>3</sup> kho so Kevaddha bhikkhu yena Nimmānaratī devā ten' upasaṃkami, upasaṃkamitvā Nimmānaratī deve etad avoca: "Kattha nu kho āvuso ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathîdam paṭhavî-dhātu . . . pe . . . vāyo-dhātūti?"

<sup>1</sup> B<sup>m</sup> Tussitā. <sup>2</sup> B<sup>m</sup> Santussito. <sup>3</sup> SS evaṃ (here only).

'Evaṃ vutte Kevaddha Nimmānarati devā taṃ bhikkhuṃ etad avoca: "Mayaṃ pi kho bhikkhu na jānāma yatth' ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṃ paṭhavī-dhātu . . . pe . . . vāyo-dhātu. Atthi kho Sunimmitto nāma deva-putto amhehi abhikkantataro ca paṇītataro ca. So kho etaṃ jāneyya yatth' ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṃ paṭhavī-dhātu . . . pe . . . vāyo-dhātūti."

77. 'Atha kho so Kevaddha bhikkhu yena Sunimmitto deva-putto ten' upasaṃkami, upasaṃkamitvā Sunimittaṃ deva-puttaṃ etad avoca: "Kattha nu kho āvuso ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṃ paṭhavī-dhātu . . . pe . . . vāyo-dhātūti?"

'Evaṃ vutte Kevaddha Sunimmitto deva-putto taṃ bhikkhuṃ etad avoca: "Ahaṃ pi kho bhikkhu na jānāmi yatth' ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṃ paṭhavī-dhātu . . . pe . . . vāyo-dhātu. Atthi kho bhikkhu Paranimmita-Vasavattī nāma devā amhehi abhikkantatarā ca paṇītatarā ca. Te kho etaṃ jāneyyumaṃ yatth' ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṃ paṭhavī-dhātu . . . pe . . . vāyo-dhātūti."

78. 'Atha kho so Kevaddha bhikkhu yena Paranimmita-Vasavattī devā ten' upasaṃkami, upasaṃkamitvā Paranimmita-Vasavattī deve etad avoca: "Kattha nu kho āvuso ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṃ paṭhavī-dhātu . . . vāyo-dhātūti?"

'Evaṃ vutte Kevaddha Paranimmita-Vasavattī devā taṃ bhikkhuṃ etad avoca: "Mayaṃ pi kho bhikkhu na jānāma yatth' ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṃ paṭhavī-dhātu . . . pe . . . vāyo-dhātu. Atthi kho bhikkhu Vasavattī nāma deva-putto amhehi abhikkantataro ca paṇītataro ca. So kho etaṃ jāneyya yatth' ime cattāro mahābhūtā aparisesā nirujjhanti seyyathidaṃ paṭhavī-dhātu . . . pe . . . vāyo-dhātūti."

79. 'Atha kho so Kevaddha bhikkhu yena Vasavattī deva-putto ten' upasaṃkami, upasaṃkamitvā Vasavattim<sup>1</sup>

<sup>1</sup> B<sup>m</sup> Vasavatti- (as SS at xiii. 36).

deva-puttaṃ etad avoca: "Kattha nu kho āvuso ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṃ paṭhavi-dhātu . . . pe . . . vāyo-dhātūti?"

'Evaṃ vutte Kevaddha Vasavatti deva-putto taṃ bhikkhū etad avoca: "Aham pi kho bhikkhu na jānāmi yatth' ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṃ paṭhavi-dhātu . . . pe . . . vāyo-dhātu. Atthi kho bhikkhu Brahma-kāyikā nāma devā amhehi abhikkantatarā ca paṇitatarā ca. Te kho etaṃ jāneyyūṃ yatth' ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṃ paṭhavi-dhātu . . . pe . . . vāyo-dhātūti."

80. 'Atha kho so Kevaddha bhikkhu tathā-rūpaṃ samādhim samāpajji<sup>1</sup> yathā samāhite citte Brahma-yāniyo maggo pātur ahoṣi. Atha kho so Kevaddha bhikkhu yena Brahma-kāyikā devā ten' upasaṃkami, upasaṃkamitvā Brahma-kāyike deve etad avoca: "Kattha nu kho āvuso ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṃ paṭhavi-dhātu . . . pe . . . vāyo-dhātūti?"

'Evaṃ vutte Kevaddha Brahma-kāyikā devā taṃ bhikkhū etad avoca: "Mayam pi kho bhikkhu na jānāmi yatth' ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṃ paṭhavi-dhātu . . . pe . . . vāyo-dhātu. <sup>2</sup>Atthi kho bhikkhu Brahmā Mahā-brahmā abhibhū anabhibhūto aññadatthu-daso vassavatti issaro kattā nimmātā<sup>3</sup> seṭṭho sañjitā vasi pitā bhūtā-bhavyānaṃ amhehi abhikkantataro ca paṇitataro ca. So kho etaṃ jāneyya yatth' ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṃ paṭhavi-dhātu . . . pe . . . vāyo-dhātūti."

"Kahaṃ pan' āvuso etarahi so Mahā-brahmā ti?"

"Mayam pi kho bhikkhu na jānāmi yattha vā Brahmā yena vā Brahmā yahim vā Brahmā. Api ca bhikkhu yathā nimittā dissanti āloko sañjāyati obhāso pātu bhavati Brahmā pātu bhavissāti. Brahmaṃ etaṃ pubbe nimittaṃ pātubhāvāya yad idaṃ āloko sañjāyati obhāso pātu bhavatīti."

81. 'Atha kho so Kevaddha Mahā-brahmā na cirass' eva

<sup>1</sup> SS samāpajjitvā.

<sup>2</sup> See D. i. 2. 5.

<sup>3</sup> SS nimmittā.

pātur ahosi. Atha kho so Kevaddha bhikkhu yena so<sup>1</sup> Mahā-brahmā ten' upasaṃkami, upasaṃkamitvā<sup>2</sup> Brahmānam etad avoca: "Kattha nu kho āvuso ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṃ paṭhavī-dhātu . . . pe . . . vāyo-dhātūti?"

'Evam vutte Kevaddha so Mahā-brahmā taṃ bhikkhum etad avoca:—

"Aham asmi<sup>3</sup> bhikkhu Brahmā Mahā-brahmā abhibhū anabhibhūto aññadatthu-daso vasavattī issaro kattā nim-mātā setṭho sañjitā vasi pitā bhūta-bhavyānan ti."

82. 'Dutiyam pi kho Kevaddha so bhikkhu taṃ Brahmānam etad avoca: "Na kho ahan<sup>4</sup> taṃ āvuso evaṃ pucchāmi: 'Tvam 'si<sup>5</sup> Brahmā Mahā-brahmā abhibhū anabhibhūto aññadatthu-daso vasavattī issaro kattā nim-mātā setṭho sañjitā vasi pitā bhūta-bhavyānan ti?' Evañ ca kho ahan taṃ āvuso pucchāmi: "Kattha nu kho āvuso ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṃ paṭhavī-dhātu . . . pe . . . vāyo-dhātūti?"

'Dutiyam pi kho Kevaddha so Mahā-brahmā taṃ bhikkhum etad avoca: "Aham asmi<sup>6</sup> bhikkhu Brahmā Mahā-brahmā abhibhū anabhibhūto aññadatthu-daso vasavattī issaro kattā nim-mātā setṭho sañjitā vasi pitā bhūta-bhavyānan ti."

83. 'Tatiyam pi kho Kevaddha so bhikkhu taṃ Mahā-brahmānam etad avoca: "Na kho ahan taṃ āvuso evaṃ pucchāmi: 'Tvam 'si Brahmā Mahā-brahmā abhibhū anabhibhūto aññadatthu-daso vasavattī issaro kattā nim-mātā setṭho sañjitā vasi pitā bhūta-bhavyānan ti?' Evañ ca kho ahan taṃ āvuso pucchāmi: "Kattha nu kho āvuso ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṃ paṭhavī-dhātu . . . pe . . . vāyo-dhātūti?"

'Atha kho so Kevaddha Mahā-brahmā taṃ bhikkhum bāhāyam gahetvā<sup>7</sup> ekamantaṃ apanetvā taṃ bhikkhum

<sup>1</sup> B<sup>m</sup> omits. <sup>2</sup> B<sup>m</sup> adds taṃ Mahā- (and so in §§ 82, 83).

<sup>3</sup> S<sup>d</sup> ahāmasmim; S<sup>cm</sup> aham pi. <sup>4</sup> B<sup>m</sup> 'ham (twice).

<sup>5</sup> B<sup>m</sup> tvam asi (twice). <sup>6</sup> S<sup>cm</sup> pi; S<sup>d</sup> BB asmim.

<sup>7</sup> S<sup>cm</sup> bāhatvā for bāhāyam gahetvā.

etad avoca : " Idha bhikkhu<sup>1</sup> Brahma-kāyikā devā evaṃ jānanti : ' <sup>2</sup> N' atthi kiñci Brahmuno adittham, n' atthi kiñci Brahmuno aviditam, n' atthi kiñci Brahmuno asacchikatan ti.' Tasmā aham<sup>3</sup> tesam sammukhā na vyākāsim. Aham pi kho bhikkhu na jānāmi yath' ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidam paṭhavī-dhātu . . . pe . . . vāyo-dhātu. Tasmāt iha bhikkhu tumb' ev' etam dukkatam,<sup>4</sup> tumb' ev' etam aparaddham, yaṃ tvaṃ tam Bhagavantam atisitvā<sup>5</sup> bahiddhā pariyetthim<sup>6</sup> āpajjasi imassa pañhassa veyyakaraṇāya. Gaccha tvaṃ bhikkhu tam eva Bhagavantam upasamkamitvā imam pañham puccha, yathā ca te Bhagavā vyākaroti tathā naṃ dhāreyyāsīti."

84. ' Atha kho so Kevaddha bhikkhu seyyathā pi nāma balavā puriso sammiñjitam vā bāham pasāreyya, pasāritam vā bāham sammiñjeyya, evaṃ eva Brahma-loke antarahito mama purato pātur ahosi. Atha kho Kevaddha bhikkhu maṃ abhivādetvā ekamantam nisīdi. Ekamantam nisinno kho Kevaddha so bhikkhu maṃ etad avoca : " Kattha nu kho bhante ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidam paṭhavī-dhātu āpo-dhātu tejo-dhātu vāyo-dhātūti ?"

85. ' Evaṃ vutte aham Kevaddha tam bhikkhum etad avoca : " Bhūtapubbam bhikkhu sāmuddikā vāṇijā tīra-dassim sakunaṃ gahetvā nāvāya samuddam ajjhogāhanti. Te atīra-dakkhiniyā nāvāya tīra-dassim sakunaṃ muñcanti. So gacchat' eva puratthimam disam, gacchati dakkhiṇam disam, gacchati pacchimam disam, gacchati uttaram disam, gacchati uddham, gacchati anudisam. Sace so samantā tiram passati, tathā gatako va hoti. Sace pana so samantā tiram na passati, tam eva nāvaṃ pacchā-gacchati. Evaṃ eva kho tvaṃ bhikkhu yāva<sup>7</sup> yato yāva

<sup>1</sup> S<sup>at</sup> B<sup>m</sup> Ime kho maṃ bhikkhum.

<sup>2</sup> B<sup>m</sup> inserts N' atthi kiñci Brahmuno aññātam.

<sup>3</sup> B<sup>m</sup> 'ham. <sup>4</sup> B<sup>m</sup> dukkatam. <sup>5</sup> B<sup>m</sup> atidhāvitvā.

<sup>6</sup> S<sup>at</sup> pariyatthim (see Sum. 271, J. i. 14. 32).

<sup>7</sup> S<sup>at</sup> B<sup>m</sup> omīti; S<sup>i</sup> yava.



Brahma-lokā pariyesamāno imassa pañhassa veyyākaraṇaṃ nājjhagā, atha mam<sup>1</sup> yeva santike paccāgato. Na kho eso bhikkhu pañho evaṃ pucchitabbo : ' Kattha nu kho bhante ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidam paṭhavi-dhātu āpo-dhātu tejo-dhātu vāyo-dhātūti ? ' Evañ ca kho eso bhikkhu pañho pucchitabbo :

Kattha āpo ca paṭhavi<sup>2</sup> tejo vāyo na gādhati ?

Kattha dīghañ ca rassañ ca anum<sup>3</sup> thūlaṃ subhāsu-bhaṃ ?

Kattha nāmañ ca rūpañ ca asesam uparujjhatīti ?

Tatra veyyākaraṇaṃ bhavati :

Viññānaṃ anidassanaṃ anantaṃ sabbato pahaṃ.

Ettha āpo ca paṭhavi<sup>2</sup> tejo vāyo na gādhati,

Ettha dīghañ ca rassañ ca anum<sup>3</sup> thūlaṃ subhāsu-bhaṃ,

Ettha nāmañ ca rūpañ ca asesam uparujjhati,

Viññānassa nirodhena etth' etaṃ uparujjhatīti."'

Idam avoca Bhagavā. Attamano Kevaddho gahapati-putto<sup>4</sup> bhāsitaṃ abhinandīti.

#### KEVADDHA-SUTTANTAM.<sup>5</sup>

<sup>1</sup> B<sup>m</sup> mamam.

<sup>2</sup> SS add ca (twice).

<sup>3</sup> So all MSS. twice.

<sup>4</sup> S<sup>d</sup> B<sup>m</sup> add Bhagavato.

<sup>5</sup> B<sup>m</sup> Kevaddha-Suttam nitṭhitam ekādasamam.

## [xii. Lohicca Sutta.]

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1. Evam me sutam. Ekam samayaṃ Bhagavā Kosalesu cārikam caramāno mahatā bhikkhu-saṃghena saddhim pañca-mattehi bhikkhu-sattehi yena Sālavatikā tad avasari. Tena kho pana samayena Lohicca brāhmaṇo Sālavatikam ajjhāvasati sattussadam satipakattḥodakam sadhaññam rāja-bhoggam raññā Pasenadi<sup>1</sup>-Kosalena dinnam rāja-dāyam brahma-deyyam.

2. Tena kho pana samayena Lohiccassa brāhmaṇassa evarūpaṃ pāpakam ditṭhi-gataṃ uppannam hoti : 'Idha samaṇo vā brahmaṇo vā kusalam dhammam adhigaccheyya, kusalam dhammam adhigantvā na parassa āroceyya, kim hi paro parassa karissati? Seyyathā pi nāma purānam bandhanam chinditvā aññam navam bandhanam kareyya, evam-sampadam idam pāpakam lobha-dhammam vadāmi.  
<sup>2</sup> Kim hi<sup>2</sup> paro parassa karissatīti.<sup>3</sup>

3. Assosi kho Lohicca Brāhmaṇo : 'Samaṇo khalu bho Gotamo Sakya-putto Sakya-kulo pabbajito Kosalesu cārikam caramāno mahatā bhikkhu-saṃghena saddhim pañca-mattehi bhikkhu-sattehi Sālavatikam anuppatto. Taṃ kho pana Bhagavantam Gotamaṃ evam kalyāṇo kitti-saddo abbhuggato : "Iti pi so Bhagavā araham sammā-sambuddho vijjā-carāṇa-sampanno sugato loka-vidū anuttaro purisa-damma-sārathi satthā deva-manussānam buddho bhagavā. So imam lokam sadevakam samārakam sabrahmakam sassamaṇa-brāhmaṇim pajam sadeva-manussam

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<sup>1</sup> B<sup>m</sup> Passenadinā (*always* ss).

<sup>2,3</sup> B<sup>m</sup> kiñ hi.

<sup>3</sup> SS karissati, *as in* § 8

sayam abhiññā sacchikatvā pavedeti. So dhammam deseti ādi-kalyāṇam majjhe kalyāṇam pariyosāna-kalyāṇam sāttham savyaṇjanam kevala-paripunnam parisuddham brahma-carīyam pakāseti. Sādhū kho pana tathā-rūpānam arahatam dassanam hotīti.”

4. Atha kho Lohicca brāhmaṇo Bhesikam nahāpitam<sup>1</sup> āmantesi : ‘Ehi tvam samma Bhesike,<sup>2</sup> yena Samaṇo Gotamo ten’ upasamkama,<sup>3</sup> upasamkamitvā mama vacanena samaṇam Gotamam appābādham appātāṅkam lahuṭṭhānam balaṃ phāsu-vihāram pucchā : “Lohicca bho Gotama brāhmaṇo bhagavantam<sup>4</sup> Gotamam appābādham appātāṅkam lahuṭṭhānam balaṃ phāsu-vihāram pucchati” ; evaṃ ca vadehi : “Adhivāsetu kira bhavam Gotamo Lohiccassa brāhmaṇassa svātanāya bhāttam saddhim bhikkhu-samghenāti.”

5. ‘Evaṃ bhante’ ti kho Bhesiko<sup>5</sup> nahāpito Lohiccassa brāhmaṇassa paṭissutvā yena Bhagavā ten’ upasamkami, upasamkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Bhesiko nahāpito Bhagavantam etad avoca :

‘Lohicca bhante brāhmaṇo Bhagavantam appābādham appātāṅkam lahuṭṭhānam balaṃ phāsu-vihāram pucchati, evaṃ ca vadeti : “Adhivāsetu kira bhante Bhagavā Lohiccassa brāhmaṇassa svātanāya bhāttam saddhim bhikkhu-samghenāti.”’

Adhivāsesi Bhagavā tuṇhī-bhāvena.

6. Atha kho Bhesiko nahāpito Bhagavato adhivāsanaṃ veditvā utthāy’ āsanā Bhagavantam abhivādetvā padakkhiṇam katvā yena Lohicca brāhmaṇo ten’ upasamkami, upasamkamitvā Lohiccā brāhmaṇam etad avoca :—

‘Avocumhā<sup>6</sup> bho mayam bhante tava vacanena tam bhagavantam<sup>7</sup> : “Lohicca bhante brāhmaṇo Bhagavantam

<sup>1</sup> B<sup>m</sup> Rosikam nahāpitam (and so throughout).

<sup>2</sup> S<sup>c</sup> Bhesika ; B<sup>m</sup> Rosike, and so §§ 7, 9.

<sup>3</sup> SS omi (as at x. 1. 2, but see xii. 7).

<sup>4</sup> B<sup>m</sup> bhavantam (see § 6). <sup>5</sup> B<sup>m</sup> Rosikā, and so onwards.

<sup>6</sup> B<sup>m</sup> avocumhā mayam.

<sup>7</sup> So all MSS.

appābādhamaṃ appātāṅkaṃ lahuṭṭhānaṃ balaṃ phāsu-vihāraṃ pucchati, evaṃ ca vadeti : “ Adhivāsetu kira bhante Bhagavā Lohiccassa brāhmaṇassa svātānāya bhattaṃ saddhiṃ bhikkhu-saṃghenāti.” Adhivatthaṃ ca pana tena bhagavatā ti.’

7. Atha kho Lohico Brāhmaṇo tassā rattiyā accayena sake nivesane paṇitaṃ khādaniyaṃ bhojaniyaṃ paṭiyādetvā,<sup>1</sup> Bhesikaṃ nahāpitaṃ āmantesi :

‘Ehi tvaṃ samma Bhesike<sup>2</sup> yena samaṇo Gotamo ten’ upasaṅkama,<sup>3</sup> upasaṅkamitvā samaṇassa Gotamassa kālaṃ ārocehi : “ Kālo bho Gotama, niṭṭhitaṃ bhattaṃ ti.”

‘Evaṃ bhante’ ti kho Bhesiko nahāpito Lohiccassa brahmaṇassa paṭissutvā, yena Bhagavā ten’ upasaṅkami, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ atṭhāsi. Ekamantaṃ tṭhito kho Bhesiko nahāpito Bhagavato kālaṃ ārocesi : ‘Kālo bhante, niṭṭhitaṃ bhattaṃ ti.’ Atha kho Bhagavā pubbaṇha-samayaṃ nivāsetvā patta-cīvaraṃ ādāya saddhiṃ bhikkhu-saṃghena yena Sālavatikā ten’ upasaṅkami.

8. Tena kho pana samayena Bhesiko nahāpito Bhagavantam piṭṭhito piṭṭhito anubaddho hoti. Atha kho Bhesiko nahāpito Bhagavantam etad avoca :

‘Lohiccassa<sup>4</sup> brāhmaṇassa evarūpaṃ pāpakaṃ ditṭhigataṃ uppannaṃ : “ Idha samaṇo vā brāhmaṇo vā kusalaṃ dhammaṃ adhigaccheyya, kusalaṃ dhammaṃ adhi-gantvā na parassa āroceyya, kim hi paro parassa karissatī? Seyyathā pi nāma purāṇaṃ bandhanaṃ chinditvā aññaṃ navaṃ bandhanaṃ kareyya, evaṃ-sampadam idaṃ pāpakaṃ lobha-dhammaṃ vadāmi. Kim hi paro parassa karissati?” Sādhū bhante Bhagavā Lohicaṃ brāhmaṇaṃ etasmaṃ pāpakā ditṭhigatā viveceṭṭhi.’

‘App’ eva nāma siyā Bhesike, app’ eva nāma siyā Bhesike ti.’

9. Atha kho Bhagavā yena Lohiccassa brāhmaṇassa nivesanaṃ ten’ upasaṅkami, upasaṅkamitvā paññatte āsane

<sup>1</sup> B<sup>m</sup> paṭipādāpetvā.

<sup>3</sup> S<sup>m</sup> -kami.

<sup>2</sup> S<sup>o</sup> -ko.

<sup>4</sup> B<sup>m</sup> adds bhante.

nisīdi. Atha kho Lohicca brāhmaṇo Buddha-pamukhaṃ bhikkhu-saṃghaṃ paṇītena khādaniyena bhojaniyena sahatthā santappesi sampavāresi. Atha kho Lohicca brāhmaṇo Bhagavantam bhuttāvim onīta-patta-pāṇim aññataram nīcam āsanam gahetvā ekamantaṃ nisīdi, ekamantaṃ nisinnam kho Lohiccam Brāhmaṇam Bhagavā etad avoca :

‘Saccam kira te Lohicca evarūpaṃ pāpakaṃ diṭṭhi-gataṃ uppannam : “Idha samaṇo vā brāhmaṇo vā kusalam dhammaṃ adhigaccheyya, kusalam dhammaṃ adhigantvā na parassa āroceyya. Kiṃ hi paro parassa karissati? Seyyathā pi nāma purāṇam bandhanam chinditvā aññaṃ navam bandhanam kareyya, evaṃ-sampadam idam pāpakaṃ lobha-dhammaṃ vadāmi. Kiṃ hi paro parassa karissatīti”?’

‘Evam bho Gotama.’

10. ‘Taṃ kim maññasi Lohicca? Nanu tvaṃ Sālavatikam ajjhāvasī ti?’<sup>1</sup>

‘Evam<sup>2</sup> bho Gotama.’

‘Yo nu kho Lohicca evaṃ vadeyya : “Lohicca brāhmaṇo Sālavatikam ajjhāvasati, yā Sālavatikāya<sup>3</sup> samudaya-sañjāti Lohicca va taṃ<sup>4</sup> brāhmaṇo ekako paribhuñjeyya, na aññesaṃ dadeyyāti,” evaṃ-vādi so ye taṃ upajīvanti tesam antarāya-karo vā hoti, no vā ti?’

‘Antarāya-karo bho Gotama.’

‘Antarāya-karo samāno Lohicca<sup>5</sup> hitānukampī vā tesam hoti, ahitānukampī vā’? ti.

‘Ahitānukampī bho Gotama.’

‘Ahitānukampissa mettāṃ vā tesu cittaṃ paccupatṭhitam hoti, sāpattakam vā ti?’

‘Sāpattakam bho Gotama.’

‘Sāpattake citte paccupatṭhite micchā-diṭṭhi vā hoti, sammā-diṭṭhi vā ti?’

‘Micchā-diṭṭhi bho Gotama.’

<sup>1</sup> B<sup>m</sup> ajjhāvasatīti.

<sup>2</sup> B<sup>m</sup> adds kho.

<sup>3</sup> SS Sālavati (°kāya at § 12).

<sup>4</sup> S<sup>o</sup> omits va taṃ ; S<sup>ant</sup> omit taṃ.

<sup>5</sup> B<sup>m</sup> omits.



‘Micchā-ditthissa kho ahaṃ Lohicca dvinnam gatīnaṃ aññataraṃ gatim vadāmi, nirayaṃ vā tiracchāna-yonim vā.

11. ‘Taṃ kim maññasi Lohicca? Nanu rājā Pasenadi-Kosalo Kāsi-Kosalaṃ ajjhāvasatīti?’

‘Evaṃ bho Gotama.’

‘Yo nu kho Lohicca evaṃ vadeyya: “Rājā Pasenadi-Kosalo Kāsi-Kosalaṃ ajjhāvasati, yā Kāsi-Kosale samudaya-sañjāti rājā va taṃ Pasenadi-Kosalo ekako paribhuñjeyya, na aññesaṃ dadeyyāti,” evaṃ-vādi so ye rājānaṃ Pasenadi-Kosalaṃ upajīvanti, tumhe c’ eva aññe ca, tesam antarāya-karo vā hoti, no vā ti?’

‘Antarāya-karo bho Gotama.’

‘Antarāya-karo samāno, hitānukampī vā tesam hoti, ahitānukampī vā ti?’

‘Ahitānukampī bho Gotama.’

‘Ahitānukampissa mettāṃ vā tesu cittaṃ paccupatthitaṃ hoti, sapattakaṃ vā ti?’

‘Sapattakaṃ bho Gotama.’

‘Sapattake citte paccupatthite, micchā-ditthi vā hoti, sammā-ditthi vā ti?’

‘Micchā-ditthi bho Gotama.’

‘Micchā-ditthissa kho ahaṃ Lohicca dvinnam gatīnaṃ aññataraṃ gatim vadāmi, nirayaṃ vā tiracchāna-yonim vā.

12. ‘Iti kira Lohicca yo evaṃ vadeyya: “Lohicco brāhmaṇo Sālavatikāṃ ajjhāvasati, yā Sālavatikāya samudaya-sañjāti Lohicco va taṃ brāhmaṇo ekako paribhuñjeyya, na aññesaṃ dadeyyāti,” evaṃ-vādi so ye taṃ upajīvanti, tesam antarāya-karo hoti, antarāya-karo samāno ahitānukampī hoti, ahitānukampissa sapattakaṃ cittaṃ paccupatthitaṃ hoti, sapattake citte paccupatthite micchā-ditthi hoti.’

13. ‘Evaṃ eva kho Lohicca yo evaṃ vadeyya: “Idha samaṇo vā brāhmaṇo vā kusalaṃ dhammaṃ adhigaccheyya, kusalaṃ dhammaṃ adhigantvā na parassa āroceyya, kim hi paro parassa karissati? Seyyathā pi nāma purāṇaṃ bandhanaṃ chinditvā, aññaṃ navam bandhanaṃ kareyya, evaṃ-sampadam idaṃ pāpakaṃ lobha-dhammaṃ vadāmi.

Kim hi paro parassa karissatīti? " evaṃ-vādī so ye te kula-puttā Tathāgatappaveditaṃ Dhamma-Vinayaṃ āgama evarūpaṃ ulāraṃ<sup>1</sup> vivesaṃ adhigacchanti— sotāpatti-phalaṃ pi sacchikaronti, sakadāgāmi-phalaṃ pi sacchikaronti, anāgāmi-phalaṃ pi sacchikaronti, arahattaṃ pi sacchikaronti—ye keci 'me dibbā gabbhā paripācenti dibbānaṃ bhavānaṃ abhinibbattiya, tesāṃ antarāya-karo hoti, antarāya-karo samāno ahitānukampī hoti, ahitānukampissa sapattakaṃ cittaṃ paccupatthitaṃ hoti, sapattake citte paccupatthite micchā-ditthī hoti. Micchā-ditthissa kho ahaṃ Lohicca dvinnāṃ gatīnaṃ aññātaraṃ gatim vadāmi, nirayaṃ vā tiracchāna-yoniṃ vā.

14. 'Iti kira Lohicca yo evaṃ vadeyya: " Rājā Pasenadi-Kosalo Kāsi-Kosalaṃ ajjhāvasati. Yā Kāsi-Kosale samudaya-sañjāti rājā va taṃ Pasenadi-Kosalo ekako paribhuñjeyya, na aññesaṃ dadeyyāti," evaṃ-vādī so ye rājānaṃ Pasenadi-Kosalaṃ upajīvanti, tumhe c' eva aññe ca, tesāṃ antarāya-karo hoti, antarāya-karo samāno ahitānukampī hoti, ahitānukampissa sapattakaṃ cittaṃ paccupatthitaṃ hoti, sapattake citte paccupatthite micchā-ditthī hoti.

15. 'Evaṃ eva kho Lohicca yo evaṃ vadeyya: " Idha samaṇo vā brāhmaṇo vā kusalaṃ dhammaṃ adhigaccheyya, kusalaṃ dhammaṃ adhigantvā na parassa āroceyya, kim hi paro parassa karissati? Seyyathā pi nāma purāṇaṃ bandhanaṃ chinditvā aññaṃ navāṃ bandhanaṃ kareyya, evaṃ-sampadam idaṃ pāpakaṃ lobha-dhammaṃ vadāmi, kim hi paro parassa karissatīti?" evaṃ-vādī so ye te kula-puttā Tathāgatappaveditaṃ Dhamma-Vinayaṃ āgama evarūpaṃ ulāraṃ vivesaṃ adhigacchanti— sotāpatti-phalaṃ pi sacchikaronti, sakadāgāmi-phalaṃ pi sacchikaronti, anāgāmi-phalaṃ pi sacchikaronti, arahattaṃ pi sacchikaronti—ye keci 'me dibbā gabbhā paripācenti dibbānaṃ bhavānaṃ abhinibbattiya, tesāṃ antarāya-karo hoti, antarāya-karo samāno ahitānu-

<sup>1</sup> S<sup>a</sup> olāraṃ; S<sup>m</sup> ulāraṃ; S<sup>c</sup> B<sup>m</sup> ulāraṃ here; from § 56 onwards; B<sup>p</sup> always ulārikam; SS vary between ul- and ulāraṃ, and ol- and olārikam.

kampī hoti, abhitānukampissa sapattakam cittam paccupaṭṭhitam hoti, sapattake citte paccupaṭṭhite micchā-diṭṭhi hoti. Micchā-diṭṭhissa kho aham Lohicca dvinnam gatīnam aññataram gatiṃ vadāmi, nirayam vā tiracchāna-yoniṃ vā.

16. 'Tayo kho 'me<sup>1</sup> Lohicca satthāro ye loke codanārahā, yo ca pan' evarūpe satthāro codeti, sā codanā bhūtā tacchā dhammikā anavajjā. Katame tayo? Idha Lohicca ekacco satthā yass' atthāya agārasmā anagāriyam pabbajito hoti svāssa sāmāññattho ananuppatto hoti. So tam sāmāññattham ananupāpunitvā sāvakānam dhammam deseti: "Idam vo hitāya, idam vo sukkhāyāti." Tassa te<sup>2</sup> sāvakā ne sussūsanti, na sotam odahanti, na aññā cittam upaṭṭhapenti, vokkamma ca<sup>3</sup> satthu sāsanaṃ vattanti. So evam assa codetabbo: "Āyasmā kho yass' atthāya agārasmā anagāriyam pabbajito so te sāmāññattho nānuppatto,<sup>4</sup> tam tvam sāmāññattham ananupāpunitvā sāvakānam dhammam desesi: 'Idam vo hitāya, idam vo sukkhāyāti.' Tassa te sāvakā na sussūsanti, na sotam odahanti, na aññā cittam upaṭṭhapenti, vokkamma ca<sup>5</sup> satthu sāsanaṃ vattanti. Seyyathā pi nāma ossakkantiyā vā ussukkeyya, parammukhim<sup>6</sup> vā ālīngeyya, evam-sampadam idam pāpakam lobha-dhammam vadāmi, kim hi paro parassa karissa-tīti?"

'Ayaṃ<sup>7</sup> Lohicca paṭhamo satthā yo loke codanāraho, yo ca pan' evarūpam satthāram codeti, sā codanā bhūtā tacchā dhammikā anavajjā.

17. 'Puna ca param Lohicca idh' ekacco satthā yass' atthāya agārasmā anagāriyam pabbajito hoti svāssa sāmāññattho ananuppatto hoti. So tam sāmāññattham ananupāpunitvā sāvakānam dhammam deseti: "Idam vo hitāya, idam vo sukkhāyāti." Tassa te sāvakā sussūsanti, sotam

<sup>1</sup> SS omit.

<sup>2</sup> B<sup>m</sup> omits (and in §§ 17, 18).

<sup>3</sup> B<sup>m</sup> omits twice (and so S<sup>m</sup> here only).

<sup>4</sup> B<sup>m</sup> ananuppatto.

<sup>5</sup> B<sup>m</sup> omits.

<sup>6</sup> SS parammukhi; B<sup>m</sup> param mukhim.

<sup>7</sup> B<sup>m</sup> adds kho.

odahanti, aññā cittam upatthapenti, na ca vokkamma satthu sāsanaṃ vattanti. So evam assa codetabbo : “Āyasmā kho yass’ atthāya agārasmā anagāriyaṃ pabbajito so te sāmāññattho ananuppatto, taṃ tvaṃ sāmāññattham anupāpunitvā sāvakanam dhammam desesi : ‘Idam vo hitāya, idam vo sukhāyāti.’ Tassa te sāvakā sussūsanti, sotam odahanti, aññā cittam upatthapenti, na ca vokkamma<sup>1</sup> satthu sāsanaṃ vattanti. Seyyathā pi nāma sakam khettaṃ ohāya param khettaṃ niddāyitabbam<sup>2</sup> maññeyya, evam-sampadam idam pāpakam lobha-dhammam vadāmi, kiṃ hi paro parassa karissatīti ?”

‘Ayam kho Lohicca dutiyo satthā yo loka codanāraho, yo ca pan’ evarūpaṃ satthāraṃ codeti, sā codanā bhūtā tacchā dhammikā anavajjā.

18. ‘Puna ca param Lohicca idh’ ekacco satthā yass’ atthāya agārasmā anagāriyaṃ pabbajito hoti svāssa sāmāññattho anuppatto hoti. So taṃ sāmāññattham anupāpunitvā sāvakanam dhammam deseti : “Idam vo hitāya, idam vo sukhāyāti.” Tassa te sāvakā na sussūsanti, na sotam odahanti, na aññā cittam upatthapenti, na ca vokkamma satthu sāsanaṃ vattanti. So evam assa codetabbo : “Āyasmā kho yass’ atthāya agārasmā anagāriyaṃ pabbajito so te sāmāññattho anuppatto, taṃ tvaṃ sāmāññattham anupāpunitvā sāvakanam dhammam desesi<sup>3</sup> : ‘Idam vo hitāya, idam vo sukhāyāti.’” Tassa te sāvakā na sussūsanti, na sotam odahanti, na aññā cittam upatthapenti, vokkamma ca satthu sāsanaṃ vattanti. Seyyathā pi nāma purānam bandhanam chinditvā aññam navaṃ bandhanam kareyya, evam-sampadam idam pāpakam lobha-dhammam vadāmi, kiṃ hi paro parassa karissatīti ?”

‘Ayam kho Lohicca tatiyo satthā yo loka codanāraho, yo ca pan’ evarūpaṃ satthāraṃ codeti, sā codanā bhūtā tacchā dhammikā anavajjā.

<sup>1</sup> SS okkamma.

<sup>2</sup> So S<sup>cm</sup> B<sup>m</sup>; S<sup>d</sup> nindo (see C. vii. 1. 2 and J. 1. 215; it is from dā No. 8 in B. R.).

<sup>3</sup> S<sup>t</sup> adds ya.

'Ime kho Lohicca tayo satthāro ye loke codanārahā, yo ca pan' evarūpe satthāro codeti, sā codanā bhūtā tacchā dhammikā anavajjā ti.'

19. Evaṃ vutte Lohicco Brāhmaṇo Bhagavantam etad avoca: 'Atthi pana bho Gotama koci satthā yo loke na codanāraho ti?'

'Atthi kho Lohicca satthā yo loke na codanāraho ti.'

'Katamo pana so bho Gotama satthā yo loke na codanāraho ti?'

'Idha Lohicca Tathāgato loke uppajjati araham sammā-sambuddho<sup>1</sup> vijjā-carāṇa-sampanno sugato loka-vidū anuttaro purrissa-damma-sārathi satthā deva-manussānam Buddho Bhagavā. . . . yathā Sāmañña-phale evaṃ vitthāretabbam.<sup>2</sup>

54. 'Tass' ime pañca nīvaraṇe pahine attani samanupassato pāmujjam jāyati, pamuditassa pīti jāyati, pīti-manassa kāyo passambhati, passaddha-kāyo sukham vedeti, sukhino cittaṃ samādhiyati. So vivicc' eva kāmehi vivicca akusalehi dhammehi savitakkam savicāram vivekajam pīti-sukham paṭhamajjhānam upasampajja viharati. So imam eva kāyam vivekajena pīti-sukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa vivekajena pīti-sukhena apphutaṃ hoti.

55. 'Seyyathā pi Lohicca dakkho nahāpako vā nahāpakantevāsi vā kaṇsa-thāle nahāniya-cunnāni ākiritvā udakena paripp hosakam paripp hosakam sanneyya, sā'ssa nahāniya-piṇḍi snehānugatā sneha-paretā santara-bāhirā

<sup>1</sup> B<sup>m</sup> here inserts || pa || yathā Sāmañña-phalam evaṃ vitthāretabbam || pa || evaṃ kho Lohicca bhikkhu sīla-sampanno hoti || pa || paṭhamam jhānam upasampajja viharati. Yasmiṃ kho Lohicca satthari sāvako evarūpam ulāram visesaṃ adbigacchati ayaṃ pi kho Lohicca satthā yo loke na codanāraho. Yo ca pan' evarūpam satthāram codeti, sā codanā bhūtā tacchā dhammikā anavajjā || pa || dūtiyam jhānam || tatiyam jhānam || catuttham jhānam upasampajja viharati. Yasmiṃ kho Lohicca satthari, etc. (see § 56 ad fin).

<sup>2</sup> D. ii. 40-74.



phuṭṭā sinehena na ca paggharaṇī—evam eva kho Lohicca bhikkhu imāṃ eva kāyaṃ vivekajena pīti-sukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabhāvato kāyassa vivekajena pīti-sukhena apphutaṃ hoti.

‘Yasmim kho Lohicca satthari sāvako evarūpaṃ ulāraṃ vivesaṃ adhigacchati, ayam pi kho Lohicca satthā yo loke na codanāraho. Yo ca pan’ evarūpaṃ satthāraṃ codeti, sā codanā abhūtā ataccā adhammikā sāvajjā.

56. ‘Puna ca paraṃ Lohicca bhikkhu vitakka-vicārānaṃ vupasaṃā ajjhataṃ sampasādanāṃ cetaso ekodi-bhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pīti-sukhaṃ dutiyajjhānaṃ . . . pe<sup>1</sup> . . . tatiyajjhānaṃ<sup>2</sup> . . . catutthajjhānaṃ<sup>3</sup> upasampajja viharati.

‘Yasmim kho Lohicca satthari sāvako evarūpaṃ ulāraṃ vivesaṃ adhigacchati, ayam pi kho Lohicca satthā yo loke na codanāraho. Yo ca pan’ evarūpaṃ satthāraṃ codeti sā codanā abhūtā ataccā adhammikā sāvajjā.

62.<sup>4</sup> ‘So evaṃ samāhite citte parisuddhe pariyodāte anaṅgane vigatūpakkilese mudu-bhūte kammaniye ānejjappatte nāṇa-dassanāya cittaṃ abhinīharati abhininnāmeti.

‘Yasmim kho Lohicca satthari sāvako evarūpaṃ ulāraṃ vivesaṃ adhigacchati, ayam pi kho Lohicca satthā yo loke na codanāraho. Yo ca pan’ evarūpaṃ satthāraṃ codeti, sā codanā abhūtā ataccā adhammikā sāvajjā.

. . . Pe<sup>5</sup> . . .

76.<sup>6</sup> ‘So evaṃ samāhite citte parisuddhe pariyodāte anaṅgane vigatūpakkilese mudu-bhūte kammaniye thite ānejjappatte āsavānaṃ khayā-nānāya cittaṃ abhinīharati abhininnāmeti. So “Idaṃ dukkhaṃ” ti yathā-bhūtaṃ pajānāti . . . nāparaṃ itthattāyāti pajānāti.<sup>7</sup>

‘Yasmim kho Lohicca satthari sāvako evarūpaṃ ulāraṃ vivesaṃ adhigacchati, ayam kho Lohicca satthā yo

<sup>1</sup> D. ii. 77.

<sup>2</sup> D. ii. 79.

<sup>3</sup> D. ii. 81.

<sup>4</sup> D. ii. 83; B<sup>m</sup> inserts || pa || nāṇa-dassanāya.

<sup>5</sup> D. ii. 85-96; B<sup>m</sup> || pa || nāparaṃ, etc. (§ 76).

<sup>6</sup> D. ii. 97.

<sup>7</sup> D. ii. 98.

loke na codanâraho. Yo ca pan' evarūpaṃ satthāraṃ codeti, sā codanā abhūtā atacchā adhammikā sāvajjā ti.'

78. Evaṃ vutte Lohicca Brāhmaṇo Bhagavantam etad avoca :—

'Seyyathā pi bho Gotama puriso purisaṃ naraka-papā-taṃ papatantaṃ kesesu gahetvā uddharitvā thale patitṭha-peyya, evaṃ evaṃ<sup>1</sup> bhotā Gotamena naraka-papātaṃ papatanto uddharitvā thale patitṭhāpito. Abhikkantaṃ bho Gotama, abhikkantaṃ bho Gotama. Seyyathā pi bho Gotama nikkujjitaṃ vā ukkujjeyya, paticchannaṃ vā vivareyya, mūlhassa vā maggaṃ ācikkheyya, andhakāre vā tela-pajjotaṃ dhāreyya: "cakkumanto rūpāni dakkhintīti," evaṃ evaṃ<sup>2</sup> bhotā Gotamena aneka-pariyāyena dhammo pakāsito. Esāhaṃ Bhagavantam Gotamaṃ saraṇaṃ gacchāmi, dhammañ ca bhikkhusaṅghañ ca. Upāsakaṃ maṃ bhavaṃ Gotamo dhāretu, ajjatagge pānupetaṃ saraṇaṃ<sup>3</sup> gatan ti.'

#### LOHICCA-SUTTANTAM.<sup>4</sup>

<sup>1</sup> B<sup>m</sup> evāham.

<sup>2</sup> B<sup>m</sup> eva.

<sup>3</sup> So all MSS.

<sup>4</sup> So S<sup>ct</sup>; S<sup>d</sup> Suttam; B<sup>m</sup> Lohicca-Suttam niṭṭhitaṃ dvādasamaṃ.

## [xiii. Tevijja Sutta.]

1. Evam me sutam. Ekam samayam Bhagavā Kosalesu cārikam caramāno mahatā bhikkhu-saṅghena saddhim pañca-mattehi bhikkhu-satehi yena Manasākataṃ nāma Kosalanam brāhmaṇa-gāmo tad avasari. Tatra sudam Bhagavā Manasākate viharati uttarena Manasākataṃ Aciravatiyā nadiyā <sup>1</sup> tīre amba-vane.

2. Tena kho pana sāmayera sambahulā abhiññātā abhiññātā brāhmaṇa-mahāsālā Manasakāte paṭivasanti, seyyathidaṃ Caṅki <sup>2</sup> brāhmaṇo Tārakkho brāhmaṇo Pokkharasāti brāhmaṇo Jāṇussoṇi <sup>3</sup> brāhmaṇo, Todeyya <sup>4</sup>. Brāhmaṇo, aññe ca abhiññātā abhiññātā brāhmaṇa-mahāsālā.

3. Atha kho Vāsetṭha-Bhāradvājānam <sup>5</sup> jaṅghā-vihāraṃ anucaṅkamantānaṃ anuvicarantānaṃ maggāmagge kathā udapādi.

4. Vāsetṭho māṇavo evam āha : ' Ayam eva uju-maggo, ayam añjasāyano niyyāniko niyyāti takkarassa Brahmasahavyatāya, svāyaṃ akkhāto brāhmaṇena Pokkharasātina ti.'

5. Bhāradvājo māṇavo evam āha : ' Ayam eva uju-maggo,

<sup>1</sup> SS nadi *here*, but S<sup>ms</sup> nadiyā in § 7. <sup>2</sup> S<sup>d</sup> Caṅki.

<sup>3</sup> S<sup>cd</sup> Jāṇussoṇi; S<sup>m</sup> Jāṇussoṇi; B<sup>m</sup> Jāṇussoṇi; B<sup>p</sup> Jāṇussoṇi (but B<sup>k</sup> Jāṇussoṇi at A. iv. 184).

<sup>4</sup> So SS (and S.N. iii. 9); B<sup>m</sup> Todeyyo; B<sup>p</sup> Toreyya.

<sup>5</sup> B<sup>m</sup> adds māṇavānaṃ (as in S.N. p. 112); B<sup>p</sup> -dvajānaṃ jaṅgha-.

ayam añjasāyano niyyāniko niyyāti takkarassa Brahma-sahavyatāya, svāyam akkhāto Brāhmaṇena Tārukkhenāti.<sup>1</sup>

6. Neva kho asakkhi Vāsetṭho māṇavo Bhāradvāja māṇavam saññāpetum, na pana asakkhi Bhāradvājo māṇavo Vāsetṭham māṇavam saññāpetum.

7. Atha kho Vāsetṭho māṇavo Bhāradvāja māṇavam āmantesi :

‘Ayaṃ kho Bhāradvāja Samaṇo Gotamo Sakya-putto Sakya-kulā pabbajito Manasākaṭe viharati uttarena Manasākaṭassa Aciravatiyā nadiyā tīre amba-vane. Taṃ kho pana bhavantam Gotamam evam kalyāṇo kiti-saddo abbhuggato : “Iti pi so Bhagavā araham sammā-sambuddho vijjā-carāṇa-sampanno sugato loka-vidū anuttaro purisa-damma-sārathi, satthā deva-manussānam buddho bhagavā ti.” Āyāma bho Bhāradvāja yena Samaṇo Gotamo ten’ upasamkāmissāma, upasamkamitvā etam attham Samanam Gotamam pucchissāma. Yathā no Samaṇo Gotamo vyākharissati, tathā naṃ dhāressāmāti.’

‘Evam bho’ ti kho Bhāradvājo māṇavo Vāsetṭhassa māṇavassa paccassosi.

8. Atha kho Vāsetṭha-Bhāradvāja<sup>1</sup> māṇavā yena Bhagavā ten’ upasamkamimsu. Upasamkamitvā Bhagavatā saddhim sammodimsu, sammodaniyam katham sārāṇiyam<sup>2</sup> vītisāretvā ekamantam nisidimsu. Ekamantam nisinno kho Vāsetṭho māṇavo Bhagavantam etad avoca :—

‘Idha bho Gotama amhākam jaṅghā-vibāram anucaṅkamantānam anuvicarantānam maggāmagge kathā udapādi. Aham evam vadāmi : “Ayaṃ eva uju-maggo, ayam añjasāyano niyyāniko niyyāti takkarassa Brahma-sahavyatāya, svāyam akkhāto Brāhmaṇena Pokkharasātinā ti.” Bhāradvājo māṇavo evam āha : “Ayaṃ eva uju-maggo, ayam añjasāyano niyyāniko niyyāti takkarassa Brahma-sahavyatāya, svāyam akkhāto Brāhmaṇena Tārukkhenāti.” Ettha bho Gotama atth’ eva viggaho, atthi vivādo, atthi nānāvādo ti.’

<sup>1</sup> B<sup>m</sup> Bhāradvāja- (as BB in S.N.).

<sup>2</sup> B<sup>m</sup> sārāṇiyam.

9. 'Iti kira Vāsetṭha tvam evam vadesi: "Ayam eva uju-maggo, ayam añjasāyano niyyāniko niyyāti takkarassa Brahma-sahavyatāya, svāyaṃ akkhāto Brāhmaṇena Pokkharasātinā ti." Bhāradvājo mānavo evam āha: "Ayam eva uju-maggo, ayam añjasāyano niyyāniko niyyāti takkarassa Brahma-sahavyatāya, svāyaṃ akkhāto Brāhmaṇena Tārukkhenāti." Atha kismiṃ pana vo Vāsetṭha viggaho, kismiṃ vivādo, kismiṃ nānāvādo ti?'

10. 'Maggāmagge bho Gotama. Kiñcāpi bho Gotama brāhmaṇā nānā-magge paññāpenti—Addhariyā brāhmaṇā, Tittiriya brāhmaṇā, Chandokā brāhmaṇā, Chandāvā<sup>1</sup> brāhmaṇā, Brāhma-cariyā<sup>2</sup> brāhmaṇā—atha kho sabbāni tāni niyyānikāni niyyanti takkarassa Brahma-sahavyatāya? Seyyathā pi bho Gotama gāmassa vā nigamassa vā avidūre bahūni ce pi nānā-maggāni bhavanti, atha kho sabbāni tāni gāma-samosaraṇāni bhavanti, evam eva kho bho Gotama kiñcāpi brāhmaṇā nānā-magge paññāpenti—Addhariyā brāhmaṇā, Tittiriya brāhmaṇā, Chandokā brāhmaṇā, Chandāvā brāhmaṇā, Brahmacariyā brāhmaṇā—atha kho sabbāni tāni niyyānikāni niyyanti takkarassa Brahma-sahavyatāyāti?'

<sup>3</sup> 11. "'Niyyantīti" Vāsetṭha vadesi?'

"Niyyantīti" bho Gotama vadāmi.'

"Niyyantīti" Vāsetṭha vadesi<sup>4</sup>?'

"Niyyantīti" bho Gotama vadāmi.'

"Niyyantīti" Vāsetṭha vadesi.'

"Niyyantīti" bho Gotama vadāmi.'

<sup>1</sup> S<sup>1</sup> B<sup>m</sup> omit Chandāvā Brāhmaṇā; and so B<sup>m</sup> below.

<sup>2</sup> B<sup>m</sup> Bhavyārijjhā twice; B<sup>1</sup> Bavhadija and Cavhadija.

<sup>3</sup> For this section B<sup>m</sup> has Niyyantīti Vāsetṭha vadesi?

Bho Gotama vadāmi niyyantīti.

Vāsetṭha vadesi niyyantīti?

Bho Gotama vadāmi niyyantīti.

Vāsetṭha vadesi niyyantīti?

Bho Gotama vadāmi niyyantīti.

and SS only repeat twice (not thrice).

<sup>4</sup> S<sup>m</sup> vadāmi.



12. 'Kim pana Vāsetṭha? atthi koci tevijjanam brāhmaṇanam eka-brāhmaṇo pi yena Brahmā sakkhi-ditṭho ti?'

'No h' idam bho Gotama.'

'Kim pana Vāsetṭha? atthi koci tevijjanam brāhmaṇanam ekācariyo pi yena Brahmā sakkhi-ditṭho ti?'

'No h' idam bho Gotama.'

'Kim pana Vāsetṭha? atthi koci tevijjanam brāhmaṇanam ekācariya-pācariyo pi yena Brahmā sakkhi-ditṭho ti?'

'No h' idam bho Gotama.'

'Kim pana Vāsetṭha? atthi koci tevijjanam brāhmaṇanam yāva sattama ācariya-mahāyugā<sup>1</sup> yena Brahmā sakkhi-ditṭho ti?'

'No h' idam bho Gotama.'

13. 'Kim pana, Vāsetṭha? ye pi tevijjanam brāhmaṇanam pubbakā isayo, mantānam kattāro mantānam pavattāro, yesam idam etarahi tevijjā brāhmaṇā porāṇam mantapadam gitam pavuttam samihitam<sup>2</sup> tad anugāyanti tad anubhāsanti, bhāsitam anubhāsanti vācitam anuvācenti — seyyathidam Atthako,<sup>3</sup> Vāmako, Vāmadevo, Vessāmitto, Yamataggi,<sup>4</sup> Aṅgīraso, Bhāradvājo, Vāsetṭho, Kassapo, Bhagu<sup>5</sup> — te pi evam āhamsu: "Mayam etaṃ jānāma mayam etaṃ passāma yattha vā Brahmā yena vā Brahmā yahim vā Brahmā ti?"'

'No h' idam bho Gotama.'

14. 'Iti kira Vāsetṭha n' atthi koci tevijjanam brāhmaṇanam eka-brāhmaṇo pi yena Brahmā sakkhi-ditṭho, n' atthi koci tevijjanam brāhmaṇanam ekācariyo pi yena Brahmā sakkhi-ditṭho, n' atthi koci tevijjanam brāhmaṇanam ekācariya-pācariyo pi yena Brahmā sakkhi-ditṭho, n'

<sup>1</sup> B<sup>m</sup> ācariyā- (twice).

<sup>2</sup> S<sup>m</sup> samihitam (twice here, and in §§ 18, 20).

<sup>3</sup> B<sup>m</sup> Athako (and below).

<sup>4</sup> In § 18, 20 S<sup>m</sup> has °aggi and Aṅgīraso.

<sup>5</sup> See the note to 'Vinaya Texts,' ii. 130 for all these names.

atthi koci tevijjānam brāhmaṇānam yāva sattamā ācariya-mahāyugā yena Brahmā sakkhi-dittho. Ye pi kira tevijjānam brāhmaṇānam pubbakā isayo, mantānam kattāro mantānam pavattāro, yesam idam etarahi tevijjā brāhmaṇā porāṇam mantapadam gītāṃ pavuttam samihitam tad anugāyanti tad anubhāsanti, bhāsitaṃ anubhāsanti vācitam anuvācenti—seyyathādam Aṭṭhako Vāmako Vāmadevo Vessāmitto Yamataggi Aṅgirasso Bhāradvājo Vāsetṭho Kassapo Bhagu—te pi na evam āhaṃsu : “Mayam etaṃ jānāma mayam etaṃ passāma yattha vā Brahmā yena vā Brahmā yaḥim vā Brahmā ti.” Te vata <sup>1</sup>tevijjā brāhmaṇā evam āhaṃsu : “Yaṃ na jānāma yaṃ na passāma tassa saḥavyatāya maggam desema, ayam eva uju-maggo ayam añjasāyano niyyāniko niyyāti takkarassa Brahma-saḥavyatāyāti.”

‘Tam kim maññasi Vāsetṭha? Nanu evaṃ sante tevijjānam brāhmaṇānam appāṭihirakatam <sup>2</sup>bhāsitaṃ sampajjattī?’

‘Addhā <sup>3</sup>kho bho Gotama evaṃ sante tevijjānam brāhmaṇānam appāṭihirakatam bhāsitaṃ sampajjattī.’

15. ‘Te vata <sup>4</sup>Vāsetṭha tevijjā brāhmaṇā yaṃ na jānanti yaṃ na passanti tassa saḥavyatāya maggam desessanti: <sup>5</sup>“Ayam eva uju-maggo ayam añjasāyano niyyāniko niyyāti takkarassa Brahma-saḥavyatāyāti,” n’ etaṃ thānam vijjati Seyyathā pi Vāsetṭha andha-veṇi <sup>6</sup>param parā samsattā <sup>7</sup>purimo pi na passati majjhimo pi na passati pacchimo pi na passati—evaṃ eva kho Vāsetṭha andha-veṇūpamam yeva <sup>8</sup>tevijjānam brāhmaṇānam bhāsitaṃ, purimo pi na

<sup>1</sup> S<sup>o</sup> adds va; B<sup>m</sup> va; B<sup>p</sup> ca instead of vata (and so in §§ 18, 19, etc.). <sup>2</sup> See ix. 34. <sup>3</sup> S<sup>cm</sup> Atha.

<sup>4</sup> B<sup>m</sup> Sādhū Vāsetṭha. Te va; B<sup>p</sup> Sādhū vata Vāsetṭha.

<sup>5</sup> So SS; B<sup>m</sup> desissanti (as in § 20).

<sup>6</sup> S<sup>d</sup> venu; B<sup>p</sup> paveni.

<sup>7</sup> S<sup>ed</sup> paramparāyaṃ sattā; B<sup>m</sup> paramparasamsattā; B<sup>p</sup> paramparam samsattā.

<sup>8</sup> B<sup>m</sup> venūpamam maññe; B<sup>p</sup> andha-pa venūpamam maññe.

passati majjhimo pi na passati pacchimo pi na passati. Tesam idam tevijjānam brāhmaṇānam bhāsitaṃ hassakam yeva sampajjati, nāmakam yeva sampajjati, rittakam yeva sampajjati tucchakam yeva sampajjati.

16. 'Tam kim maññasi Vāsetṭha? Passanti tevijjā brāhmaṇā candima-suriye, añño vā pi bahujano,<sup>1</sup> yato ca candima-suriyā uggacchanti yattha ca ogacchanti<sup>2</sup> āyācanti thomayanti pañjalikā namassamānā anuparivattantīti?'

'Evaṃ bho Gotama. Passanti tevijjā brāhmaṇā candima-suriye, añño vā pi bahujano, yato ca candima-suriyā uggacchanti yattha ca ogacchanti āyācanti thomayanti pañjalikā namassamānā anuparivattantīti.'

17. 'Tam kim maññasi Vāsetṭha? Yam<sup>3</sup> passanti tevijjā brāhmaṇā candima-suriye, añño vā pi bahujano, yato candima-suriyā uggacchanti yattha ca ogacchanti āyācanti thomayanti pañjalikā namassamānā anuparivattanti—pahonti<sup>4</sup> candima-suriyānam sahavyatāya maggam desetum: "Ayam eva uju-maggo, ayam añjasāyano niyyāniko niyyāti takkarassa candima-suriyānam sahavyatāyati"?''

'No h' idam bho Gotama.'

18. 'Iti kira Vāsetṭha yam passanti tevijjā brāhmaṇā candima-suriye, añño vā pi bahujano, yato ca candima-suriyā uggacchanti yattha ca ogacchanti āyācanti thomayanti pañjalikā namassamānā anuparivattanti—tesam pi nappahonti candima-suriyānam sahavyatāya maggam desetum: "Ayam eva uju-maggo, ayam añjasāyano niyyāniko niyyāti takkarassa candima-suriyānam sahavyatāyati." Kim pana na<sup>5</sup> kira tevijjehi brāhmaṇehi Brahmā sakkhi-ditṭho, na pi kira tevijjānam brāhmaṇānam ācariyehi Brahmā sakkhi-ditṭho, na pi kira tevijjānam

<sup>1</sup> BB sūriye añe cāpi bahujanā (*four times*).

<sup>2</sup> B<sup>m</sup> oggacchanti (*four times*).

<sup>3</sup> S<sup>ant</sup> B<sup>m</sup> sampassanti; S<sup>a</sup> samphassanti; B<sup>p</sup> Sum. yam.

<sup>4</sup> S<sup>t</sup> B<sup>m</sup> add tevijjā brāhmaṇā.

<sup>5</sup> S<sup>t</sup> kim hi pana; S<sup>odm</sup> kim pana; B<sup>m</sup> iti pana na.

brāhmaṇānaṃ ācariya-pācariyeḥi Brahmā sakkhi-ditṭho, na pi kira tevijjānaṃ brāhmaṇānaṃ yāva sattamācariya-mahāyugehi<sup>1</sup> Brahmā sakkhi-ditṭho. Ye pi kira tevijjānaṃ brāhmaṇānaṃ pubbakā isayo, mantānaṃ kattāro mantānaṃ pavattāro, yesam idaṃ etarahi tevijjā brāhmaṇā porāṇaṃ manta-padaṃ gītaṃ pāvuttaṃ samihitaṃ tad anugāyanti tad anubhāsanti, bhāsitaṃ anubhāsanti vācitaṃ anuvācenti—seyyathāidaṃ Atthako Vāmaako Vāma-devo Vessāmitto Yamataggi Aṅgirasso Bhāradvājo Vāsetṭho Kassapo Bhagu—te pi na evaṃ āhaṃsu: “Mayaṃ etaṃ jānāma mayaṃ etaṃ passāma yattha vā Brahmā yena vā Brahmā yaḥim vā Brahmā ti.” Te vata<sup>2</sup> tevijjā brāhmaṇā evaṃ āhaṃsu: “Yaṃ na jānāma, yaṃ na passāma, tassa saḥavyatāya maggaṃ desema: “Ayaṃ eva uju-maggo, ayaṃ añjasāyano niyyāniko niyyāti takkarassa Brahma-saḥavyatāyāti.” Tam kim maññasi Vāsetṭha? Nanu evaṃ sante tevijjānaṃ brāhmaṇānaṃ appātibhīra-kataṃ bhāsitaṃ sampajjati<sup>3</sup>?

‘Addhā bho Gotama evaṃ sante tevijjānaṃ brāhmaṇānaṃ appātibhīrakataṃ bhāsitaṃ sampajjati.’

‘Sādhū Vāsetṭha. Te vata Vāsetṭha tevijjā brāhmaṇā yaṃ na jānanti yaṃ na passanti tassa saḥavyatāya maggaṃ desessanti: “Ayaṃ eva uju-maggo, ayaṃ añjasāyano niyyāniko niyyāti takkarassa Brahma-saḥavyatāyāti,” n’ etaṃ tṭhānaṃ vijjati.

19.<sup>3</sup> ‘Seyyathā pi Vāsetṭha puriso evaṃ vadeyya: “Ahaṃ<sup>4</sup> yā imasmim janapade janapada-kalyāṇi taṃ icchāmi taṃ kāmemaṃti.” Tam enaṃ evaṃ vadeyyum: “Ambho purisa yaṃ tvaṃ janapada-kalyāṇi icchasi kāmesi, jānāsi taṃ janapada-kalyāṇiṃ Khattiyaṃ vā Brāhmaṇaṃ vā Vessaṃ vā Suddiṃ vā?”<sup>5</sup> Iti puttṭho no ti vadeyya. Tam enaṃ evaṃ vadeyyum: “Ambho purisa yaṃ tvaṃ janapada-kalyāṇiṃ icchasi kāmesi, jānāsi taṃ janapada-

<sup>1</sup> B<sup>m</sup> sattamā ācariyā mahayugehi (and in §§ 20, 22).

<sup>2</sup> B<sup>m</sup> va.

<sup>3</sup> See ix. 35.

<sup>4</sup> B<sup>m</sup> adds kho.

<sup>5</sup> BB add ti (and so after nagare vā).

kalyāṇim evaṃ-nāmā evaṃ-gottā ti vā, dīghā vā rassā vā kālī vā<sup>1</sup> sāmā vā maṅguracchavī vā ti, amuḷasmim gāme vā nigame vā nagare vā ti?"<sup>2</sup> Iti puṭṭho no ti vadeyya. Tam enaṃ evaṃ vadeyyum: "Ambho purisa yaṃ tvam na jānāsi na passasi, taṃ tvam icchasi kāmesīti?" Iti puṭṭho āmo ti vadeyya. Taṃ kim maññasi Vāsetṭha? Nanu evaṃ sante tassa purisassa appātihīrakataṃ bhāsitaṃ sampajjatīti?

'Addhā kho bho Gotama evaṃ sante tassa purisassa appātihīrakataṃ bhāsitaṃ sampajjatīti.'

20. 'Evaṃ eva kho Vāsetṭha, na kira tevijjehi brāhmaṇehi Brahmā sakkhi-ditṭho, na pi kira tevijjānaṃ brāhmaṇānaṃ ācariyehi Brahmā sakkhi-ditṭho, na pi kira tevijjānaṃ brāhmaṇānaṃ ācariya-pācariyehi Brahmā sakkhi-ditṭho, na pi kira tevijjānaṃ brāhmaṇānaṃ yāva sattamācariya-mahāyugehi Brahmā sakkhi ditṭho. Ye pi kira tevijjānaṃ brāhmaṇānaṃ pubbakā isayo, mantānaṃ kattāro mantānaṃ pavattāro, yesam idaṃ etarahi tevijjā brāhmaṇā porānaṃ mantapadaṃ gitaṃ pavuttaṃ samihitaṃ, tad anugāyanti tad anubhāsanti, bhāsitaṃ anubhāsanti vācitaṃ anuvācenti—seyyathidaṃ Aṭṭhako Vāmake Vāmadevo Vessāmitto Yamataggi Aṅgirasso Bhāradvājo Vāsetṭho Kassapo Bhagu—te pi na evaṃ āhamsu: "Mayaṃ etaṃ jānāma mayaṃ etaṃ passāma yattha vā Brahmā yena vā Brahmā yaṃ vā Brahmā ti." Te vata tevijjā brāhmaṇā evaṃ āhamsu—"Yaṃ na jānāma, yaṃ na passāma, tassa saṃvāyātāya maggaṃ desema: 'Ayaṃ eva uju-maggo, ayaṃ añjasāyano niyyāniko niyyāti takkarassa Brahma-saṃvāyātāyāti.'" Taṃ kim maññasi Vāsetṭha? Nanu evaṃ sante tevijjānaṃ brāhmaṇānaṃ appātihīrakataṃ bhāsitaṃ sampajjatīti?

'Addhā kho bho Gotama evaṃ sante tevijjānaṃ brāhmaṇānaṃ appātihīrakataṃ bhāsitaṃ sampajjatīti.'

'Sādhū Vāsetṭha. Te vata Vāsetṭha tevijjā brāhmaṇā yaṃ na jānanti, yaṃ na passanti, tassa saṃvāyātāya

<sup>1</sup> BB majjhimā vā kālī vā; S<sup>d</sup> kālī vā majjhī vā.

<sup>2</sup> S<sup>d</sup> ti vā.



maggam desessanti: "Ayam eva uju-maggo, ayam añjasā-yano niyyāniko niyyāti takkarassa Brahma-sahavyatāyāti," n' etam thānam vijjati.

21. 'Seyyathā pi Vāsetṭha puriso cātummahāpathe<sup>1</sup> nissenim kareyya pāsādassa ārohanāya. Tam enaṃ evaṃ vadeyyum: "Ambho purisa, yassa<sup>2</sup> pāsādassa ārohanāya nissenim karosi, jānāsi taṃ pāsādaṃ puratthimāya<sup>3</sup> disāya, dakkhiṇāya disāya, pacchimāya disāya, uttarāya disāya, ucco vā nīco vā majjho<sup>4</sup> vā ti?" Iti puṭṭho no ti vadeyya. Tam enaṃ evaṃ vadeyyum: "Ambho purisa, yaṃ tvam na jānāsi na passasi, tassa tvam<sup>5</sup> pāsādassa ārohanāya nissenim karosīti?" Iti puṭṭho āmo ti vadeyya. Taṃ kim maññasi, Vāsetṭha? Nanu evaṃ sante tassa purisassa appātihirakatam bhāsitaṃ sampajjatīti?"

'Addhā kho bho Gotama evaṃ sante tassa purisassa appātihirakatam bhāsitaṃ sampajjatīti.'

22. 'Evaṃ eva kho Vāsetṭha, na kira tevijjehi brāhmaṇehi Brahmā sakkhi-ditṭho, na pi kira tevijjānaṃ brāhmaṇānaṃ ācariyehi Brahmā sakkhi-ditṭho, na pi kira tevijjānaṃ brāhmaṇānaṃ ācariya-pācariyehi Brahmā sakkhi-ditṭho, na pi kira tevijjānaṃ brāhmaṇānaṃ yāva sattamācariya-mahāyugehi brāhmaṇehi Brahmā<sup>6</sup> sakkhi-ditṭho. Ye pi kira tevijjānaṃ brāhmaṇānaṃ pubbakā isayo, mantānaṃ kattāro mantānaṃ pavattāro, yesam idaṃ etarahi tevijjā brāhmaṇā porānaṃ mantapadaṃ gītaṃ pavuttaṃ samihitaṃ tad anugāyanti tad anubhāsanti, bhāsitaṃ anubhāsanti vācitaṃ anuvācenti—seyyathā—dam Atthako Vāmaṃ Vāmadevo Vessāmitto Yamataggi Aṅgirasō Bhāradvājō Vāsetṭho Kassapo Bhagu—te pi na evaṃ āhaṃsu: "Mayaṃ etaṃ jānāma mayaṃ etaṃ passāma yattha vā Brahmā yena vā Brahmā yaṃ vā Brahmā ti." Te yata tevijjā brāhmaṇā evaṃ āhaṃsu: "Yaṃ na jānāma, yaṃ na passāma, tassa sahavyatāya

<sup>1</sup> B<sup>m</sup> catumahā. <sup>2</sup> B<sup>m</sup> adds tvam (as SS do at ix. 37).

<sup>3</sup> BB add vā (and so before each disāya).

<sup>4</sup> BB majjhimo.

<sup>5</sup> SS taṃ.

<sup>6</sup> B<sup>m</sup> sattamā ācariyā mahāyugehi Brahmā.

maggam desema: 'Ayam eva uju-maggo, ayam añjasā-yano niyyāniko niyyāti takkarassa Brahma-sahavyatā-yāti.' " Tam kim maññasi Vāsetṭha? Nanu evaṃ sante tevijjānam brāhmaṇānam appāṭihirakatam bhāsitaṃ sampajjatīti? "

'Addhā kho bho Gotama evaṃ sante tevijjānam brāhmaṇānam appāṭihirakatam bhāsitaṃ sampajjatīti.'

23. 'Sādhu Vāsetṭha. Te vata Vāsetṭha tevijjā brāhmaṇā yaṃ na jānanti, yaṃ na passanti, tassa sahavyatāya maggam desessanti: ' " Ayam eva uju-maggo, ayam añjasā-yano niyyāniko niyyāti takkarassa Brahma-sahavyatā-yāti," n' etam ṭhānam vijjati.

24. 'Seyyathā pi Vāsetṭha ayam Aciravati nadi purā<sup>2</sup> udakassa samatittikā<sup>3</sup> kākapeyyā atha puriso āgaccheyya pārattiko [pāra-gavesi<sup>4</sup>] pāra-gāmi pāra taritu-kāmo. So orima<sup>5</sup>-tūre ṭhito pārimaṃ tīraṃ avheyya: " Ehi pāra pāraṃ, ehi pāra pāraṃ ti." Tam kim maññasi Vāsetṭha? Api nu tassa purisassa avhāyana-hetu<sup>6</sup> vā āyācana-hetu vā patthana-hetu vā abhinandana-hetu vā Aciravatiyā nadiyā pārimaṃ tīraṃ orimaṃ tīraṃ āgaccheyyāti? '

'No h' idam bho Gotama.'

25. 'Evaṃ eva kho Vāsetṭha tevijjā brāhmaṇā ye dhammā brāhmaṇa-karaṇā<sup>7</sup> te dhamme pahāya vattamānā, ye dhammā abrahmaṇakaraṇā te dhamme samādāya vattamānā, evaṃ āhaṃsu: " Indam avhayāma, Somam avhayāma, Varuṇam avhayāma, Isānam avhayāma, Pajāpatim avhayāma, Brahmam avhayāma, Mahiddhim<sup>8</sup> avhayāma, Yamam avhayāmāti." Te vata Vāsetṭha tevijjā

<sup>1</sup> *All MSS.* desissanti.

<sup>2</sup> *SS* purā (and in § 26).

<sup>3</sup> *B<sup>m</sup>* samatittikā (and in §§ 26, 29). See *Rh. D's. note* in '*Buddhist Suttas*,' p. 178.

<sup>4</sup> *S<sup>mt</sup>* omit and *B<sup>m</sup>* inserts after pāra-gāmi (and so also in § 26).

<sup>5</sup> *B<sup>m</sup>* orime (and in § 26).

<sup>6</sup> *S<sup>mt</sup>* avhāna (see § 25 and D. i. 26).

<sup>7</sup> *B<sup>m</sup>* karaṇā, four times in this §, and again in § 28, (and so *S<sup>m</sup>* here corrected to karaṇā).

<sup>8</sup> *SS* omit Mahiddhim and Yamam.

brāhmaṇā ye dhammā brāhmaṇa-karaṇā te dhamme pahāya vattamānā, ye dhammā abrahmaṇakaraṇā te dhamme samādāya vattamānā, avhāyana<sup>1</sup>-hetu vā ācāyana-hetu vā patthana-hetu vā abhinandana-hetu vā kāyassa bheda param maraṇā 'Brahmāṇam saḥavyūpagā bhavissantīti—n' etaṃ tñānam vijjati.

26. 'Seyyathā pi Vāseṭṭha ayam Aciravatī nadi pūrā udakassa samatittikā kākapeyyā atha puriso āgaccheyya pāratthiko [pāra-gavesī] pāra-gāmi pāraṇ taritu-kāmo. So orima-tīre daḥhāya anduyā pacchā-bāhaṃ gālha-bandhanam baddho. Tam kim maññasi Vāseṭṭha? Api nu so puriso<sup>2</sup> Aciravatiyā nadiyā orima<sup>3</sup>-tīrā pāriman tīram gaccheyyāti?'<sup>4</sup>

'No h' idam bho Gotama.'

27. 'Evam eva kho Vāseṭṭha pañc' ime kāma-guṇā ariyassa vinaye andūti pi vuccanti, bandhanan ti pi vuccanti.<sup>5</sup> Katame pañca? Cakkhu-viññeyyā rūpā itṭhā kantā manāpā piya-rūpā kāmūpasamhitā rajaniyā,<sup>6</sup> sota-viññeyyā saddā . . . pe . . . ghāna-viññeyyā gandhā . . . jivhā-viññeyyā rasā . . . kāya-viññeyyā potṭhabbā itṭhā kantā manāpā piya-rūpā kāmūpasamhitā rajaniyā. Ime kho Vāseṭṭha pañca kāma-guṇā ariyassa vinaye andūti pi vuccanti, bandhanan ti pi vuccanti. Ime kho Vāseṭṭha pañca kāma-guṇe tevijjā brāhmaṇā gathitā mucchitā ajjhāpannā anādinava-dassāvī<sup>7</sup> anissaraṇa-paññā pari-bhuñjanti.

28. 'Te vata Vāseṭṭha tevijjā brāhmaṇā ye dhammā brāhmaṇa-karaṇā te dhammā pahāya vattamānā,<sup>8</sup> ye

<sup>1</sup> SS avhāyana. <sup>2</sup> S<sup>cat</sup> omīti puriso, but S<sup>at</sup> have it in § 29.

<sup>3</sup> B<sup>m</sup> orimā, (and so in § 29). <sup>4</sup> S<sup>cat</sup> āgaccheyyāti.

<sup>5</sup> S<sup>c</sup> andhūti vuccanti bandhanan ti; S<sup>a</sup> andhūti pi vuccati bandhanan ti pi vuccanti; S<sup>m</sup> andūti pavuccati bandhanan ti; S<sup>t</sup> andhūti pi vuccati bandhanan ti pi vuccati; B<sup>p</sup> addhu (always).

<sup>6</sup> S<sup>cat</sup> rajaniyyā; B<sup>m</sup> rajaniyā (and below).

<sup>7</sup> B<sup>m</sup> (twice) ajjhāpannā anādinava-dassāvino.

<sup>8</sup> SS pavattamānā.

dhammā abrahmaṇakaraṇā te dhamme samādāya vat-tamānā, pañca kāma-guṇe gathitā mucchitā ajjhāpannā anādinava-dassāvī anissaraṇa-paṇṇā paribhuñjantā kāma-anubandhana-baddhā<sup>1</sup> kāyassa bhedā param maraṇā Brah-māṇaṃ saṃvāyūpagā bhavissantīti—n' etaṃ tṭhānaṃ vij-jati.<sup>2</sup>

29. 'Seyyathā pi Vāsetṭha ayaṃ Aciravatī nadī purā udakassa samatittikā kākapeyyā atha puriso āgaccheyya pārattiko [para-gavesī] para-gāmi pārīman taritu-kāmo. So orime tīre sasisaṃ pārupitvā<sup>3</sup> nippajjeyya.<sup>4</sup> Taṃ kim maññasi Vāsetṭha? Api nu so puriso Aciravatiyā nadiyā orima-tirā pārīmaṃ tīraṃ gaccheyyāti'?

'No h' idam bho Gotama.'

30. 'Evam eva kho Vāsetṭha pañce' ime nīvaraṇā ariyassa vinaye āvaraṇā ti pi vuccanti, nīvaraṇā ti pi vuccanti, onāhā ti pi vuccanti, pariyaṇāhā<sup>5</sup> ti pi vuccanti. Katame pañca? Kāmacchanda<sup>6</sup> nīvaraṇaṃ vyāpāda-nīvaraṇaṃ tṭhāna-mid-dha-nīvaraṇaṃ uddhacca-kukkucca-nīvaraṇaṃ vicikicchā-nīvaraṇaṃ. Ime kho Vāsetṭha pañca nīvaraṇā ariyassa vinaye āvaraṇā ti pi vuccanti, nīvaraṇā ti pi vuccanti, onāhā ti pi vuccanti, pariyaṇāhā ti pi vuccanti. Imehi kho Vāsetṭha pañca<sup>7</sup> nīvaraṇehi tevijjā brāhmaṇā āvaṭā nivutā ophuṭā<sup>8</sup> pariyaṇādhā. Te vata Vāsetṭha tevijjā brāhmaṇā ye dhammā brahmaṇa-karaṇā te dhamme pahāya vatta-mānā, ye dhammā abrahmaṇakaraṇā te dhamme samā-dāya vattamānā, pañca nīvaraṇehi āvaṭā nivutā ophuṭā pariyaṇādhā kāyassa bhedā param maraṇā Brah-

<sup>1</sup> B<sup>p</sup> addhu-bandha-baddhā.

<sup>2</sup> SS vijjatīti.

<sup>3</sup> S<sup>cat</sup> parūpitvā; B<sup>p</sup> pārupitvā.

<sup>4</sup> B<sup>m</sup> nippajjeyya.

<sup>5</sup> B<sup>m</sup> onāpānā . . . pariyaṇāpānā (twice); B<sup>p</sup> onāhā . . . pariyaṇāhā (twice).

<sup>6</sup> S<sup>mt</sup> kāma-chanda.

<sup>7</sup> B<sup>m</sup> pañcāhi (twice, and so Sum. p. 59).

<sup>8</sup> B<sup>m</sup> twice āvaṭā nivutā ophuṭā; B<sup>p</sup> twice āvaṭā nivutā opuṭā; SS twice āvaṭā nivutā; S<sup>dam</sup> here osatā, below ophuṭā; S<sup>p</sup> here osaputā, below osaphutā. (Mil. 161 āvaṭo nivuto ovuto. SS at Sum. p. 59 āvaṭā nivutā opuṭā).

mānaṃ saḥavyūpagā bhavissantīti— n' etam thānaṃ vijjati.

31. 'Taṃ kim maññasi Vāsetṭha? Kiñci<sup>1</sup> te sutam brāhmaṇānaṃ vuddhānaṃ mahallakānaṃ ācariya-pācariyānaṃ bhāsamānānaṃ? Sapaṛiggaho vā Brahmā apariggaho vā ti?'

'Apariggaho bho Gotama.'

'Savera-citto vā avera-citto vā ti?'

'Avera-citto bho Gotama.'

'Savyāpajjha<sup>2</sup>-citto vā avyāpajjha-citto vā ti?'

'Avyāpajjha-citto bho Gotama.'

'Saṃkiliṭṭha-citto vā asaṃkiliṭṭha-citto vā ti?'

'Asaṃkiliṭṭha-citto bho Gotama.'

'Vasavatti<sup>3</sup> vā avasavattī vā ti?'

'Vasavattī bho Gotama.'

32. Taṃ kim maññasi Vāsetṭha? Sapaṛiggahā vā tevijjā brāhmaṇā apariggahā vā ti?'

'Sapaṛiggahā bho Gotama.'

'Savera-cittā vā avera-cittā vā ti?'

'Savera-cittā bho Gotama.'

'Savyāpajjha-cittā vā avyāpajjha-cittā vā ti?'

'Savyāpajjha-cittā bho Gotama.'

'Saṃkiliṭṭha-cittā vā asaṃkiliṭṭha-cittā vā ti?'

'Saṃkiliṭṭha-cittā bho Gotama.'

'Vasavattī vā avasavattī vā ti?'

'Avasavattī bho Gotama.'

33. 'Iti kira Vāsetṭha sapaṛiggahā tevijjā brāhmaṇā, apariggaho Brahmā. Api nu kho sapaṛiggahānaṃ tevijjānaṃ brāhmaṇānaṃ apariggahena Brāhmunā saddhim samsandati sametīti?'

'No h' idaṃ bho Gotama.'

34. 'Sādhu Vāsetṭha. Te vata Vāsetṭha sapaṛiggahā tevijjā brāhmaṇā kāyassa bhedā param maraṇā aparig-

<sup>1</sup> S<sup>a</sup> B<sup>m</sup> kin ti.

<sup>2</sup> S<sup>c</sup> -pajja; B<sup>m</sup> sabyāpajja-, abyāpajja-, (and again §§ 32, 44, 46).

<sup>3</sup> S<sup>m</sup> B<sup>m</sup> vasavatti (six times).



gahassa Brahmuno saḥavyūpagā bhavissantīti— n' etaṃ ṭhānaṃ vijjatīti.

35. 'Iti kira Vāsetṭha savera-cittā tevijjā brāhmaṇā, avera-citto Brahmā . . . pe . . . saḥavyūpagā-cittā tevijjā brāhmaṇā, avyūpagā-citto Brahmā . . . pe . . . saṃkiliṭṭha-cittā tevijjā brāhmaṇā, asaṃkiliṭṭha-citto Brahmā . . . pe . . . avasavattī tevijjā brāhmaṇā, vasavattī Brahmā. Api nu kho avasavattinaṃ tevijjānaṃ brāhmaṇānaṃ vasavattinā Brahmunā saddhim samsandati sametīti?'

'No h' idam bho Gotama.'

36. 'Sādhū Vāsetṭha. Te vata Vāsetṭha avasavattī tevijjā brāhmaṇā kāyassa bhedaṃ paraṃ maraṇā vasavattissa<sup>1</sup> Brahmuno saḥavyūpagā bhavissantīti—n' etaṃ ṭhānaṃ vijjati. Idha kho pana<sup>2</sup> Vāsetṭha tevijjā brāhmaṇā āsīditvā<sup>3</sup> samsīdanti samsīditvā<sup>4</sup> visādaṃ vā pāpuṇanti<sup>5</sup> sukkhataṃ<sup>6</sup> maññe pataranti. Tasmā idam tevijjānaṃ brāhmaṇānaṃ tevijjā-irinaṃ ti pi vuccati, tevijjā-vipinaṃ ti pi vuccati, tevijjā-vyasananaṃ ti pi vuccatīti.'<sup>7</sup>

37. Evaṃ vutte Vāsetṭho māṇavo Bhagavantam etaḍ avoca: 'Sutaṃ m'etaṃ<sup>8</sup> bho Gotama: "Samaṇo Gotamo Brahmaṇaṃ saḥavyatāya maggaṃ jānātīti."'

'Taṃ kim maññasi Vāsetṭha? Āsanne ito Manasākaṭaṃ, na yito<sup>9</sup> dūre Manasākaṭaṃ ti?'

'Evaṃ bho Gotama āsanne ito Manasākaṭaṃ, na yito dūre Manasākaṭaṃ ti.'

'Taṃ kim maññasi Vāsetṭha? Idh' assa puriso Manasākaṭe jāto vaddho.<sup>10</sup> Taṃ enaṃ Manasākaṭato tāvad eva

<sup>1</sup> SS Vasavattī—(as B<sup>m</sup> at xi. 79). <sup>2</sup> B<sup>m</sup> adds te.

<sup>3</sup> BB āsīditvā.

<sup>4</sup> SS sasīdanti sasīditvā.

<sup>5</sup> B<sup>m</sup> visāraṃ pāpuṇanti; B<sup>p</sup> visattaṃ vā pāpuṇanti.

<sup>6</sup> BB sukkha-taraṇaṃ.

<sup>7</sup> All seven MSS. tevijjā, and vuccanti, three times; SS itinaṃ; B<sup>m</sup> irinaṃ; B<sup>p</sup> iriṇaṃ; S<sup>c</sup> vijinaṃ; B<sup>m</sup> vivadaṃ; B<sup>p</sup> vīvanaṃ.

<sup>8</sup> B<sup>m</sup> sutam etaṃ (and so in § 39). B<sup>p</sup>=SS.

<sup>9</sup> BB na ito twice.

<sup>10</sup> B<sup>m</sup> jāta-samvaddho; B<sup>p</sup> jāta-samvāṭṭaddho.

avassatam<sup>1</sup> Manasākatassa maggam puccheyyum.<sup>2</sup> Siyā nu kho Vāsetṭha tassa purisassa Manasākatē jāta-vaddhassa<sup>3</sup> Manasākatassa maggam puṭṭhassa dandhāyitattam vā vitthāyitattam vā ti?

'No h' idam bho Gotama. Tam kissa hetu? Asu hi bho Gotama puriso Manasākatē jāto vaddho,<sup>4</sup> tassa sabbān' eva Manasākatassa maggāni suviditānti.'

38. 'Siyā kho Vāsetṭha tassa purisassa Manasākatē jāta-vaddhassa<sup>5</sup> Manasākatassa maggam puṭṭhassa dandhāyitattam vā vitthāyitattam vā, no tveva Tathāgatassa Brahma-loke vā Brahmaloaka-gāminiyā vā paṭipadāya puṭṭhassa dandhāyitattam vā vitthāyitattam vā. Brahmānam p' aham<sup>6</sup> Vāsetṭha pajānāmi Brahma-lokañ ca Brahmaloaka-gāminiñ ca paṭipadam, yathā paṭipanno ca Brahma-lokam uppanno<sup>7</sup> tañ ca pajānāmi.'

39. Evam vutte Vāsetṭho mānavo Bhagavantam etad avoca: 'Sutam m' etam bho Gotama: "Samaṇo Gotamo Brahmānam sahavyatāya maggam desetṭi." Sādhū no bhavam Gotamo Brahmānam sahavyatāya maggam desetū, ullumpatu bhavam Gotamo Brahmaṇim pajañ ti.'

'Tena hi Vāsetṭha suṇāhi, sādhuḥkaṃ manasikarohi, bhāsisāmi.'

'Evam bho' ti kho Vāsetṭho mānavo Bhagavato paccasosi. Bhagavā etad avoca:

40. 'Idha Vāsetṭha Tathāgato loke uppajjati araham sammā-sambuddho<sup>8</sup> vijjā-carāṇa-sampanno sugato loka-

<sup>1</sup> SS avassam. <sup>2</sup> S<sup>m</sup> puccheyya; S<sup>t</sup> puccheyyā.

<sup>3</sup> BB jāta-samvaddhassa.

<sup>4</sup> B<sup>m</sup> jāta-samvaddho; B<sup>p</sup> jāvata-samvaddho.

<sup>5</sup> BB samvaddhassa. <sup>6</sup> BB Brahmānañ cāham'.

<sup>7</sup> B<sup>m</sup> paṭipanno . . . upapanno.

<sup>8</sup> BB || pa || Yathā Sāmañña-phalam evam vitthāretabham || pa || evam kho Vāsetṭha bhikkhu sila-sampanno hoti || pa || Tass' ime pañca nīvaraṇe pahīne attani samanupassato pāmujjā jāyati, pamuditassa piti (sic) jāyati, piti-manassa kāyo passambhati, passaddha-kāyo sukham vedeti, sukhino cittaṃ samādhīyati. So mettā, etc. (§ 76).

vidū anuttaro purisa-damma-sārathi satthā deva-manus-sānam buddho bhagavā. So imaṃ lokam sadevakam samārakam sabrahmakam sassamaṇa-brāhmaṇim pajam sadevamanussam sayam abhiññā sacchikatvā pavedeti. So dhammam deseti ādi-kalyāṇam majjhe kalyāṇam pari-yosāne kalyāṇam sāttham savyañjanam, kevala-paripunnam parisuddham brahmacariyam pakāseti.

41. 'Taṃ dhammam suṇāti gahapati vā gahapati-putto vā aññatarasmim vā kule paccājāto. So taṃ dhammam sutvā Tathāgate saddham paṭilabhati. So tena saddhā-paṭilābhena samannāgato iti paṭisaṃcikkhati: "Sambādho gharāvāso rajāpatho,"<sup>1</sup> abbhokāso pabbajjā. Na<sup>2</sup> sukaram agāram ajjhāvasatā ekanta-paripunnam ekanta-parisuddham saṅkhalikhitam brahmacariyam caritum. Yan nūnāham kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajeyyan ti." So aparena samayena appam vā bhoga-kkhandham pahāya mahantam vā bhogakkhandham pahāya, appam vā ñāti-parivaṭṭam pahāya mahantam vā ñāti-parivaṭṭam pahāya, kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajati.

42. 'So<sup>3</sup> evaṃ pabbajito samāno Pātimokkha-saṃvara-saṃvuto viharati ācāra-gocara-sampanno anumātesu vajjesu bhaya-dassāvī samādāya sikkhati sikkhā-padesu kāyakamma-vacikkamma-samannāgato kusalena parisuddhājivo sila-sampanno indriyesu gutta-dvāro sati-sampajāññena samannāgato santuṭṭho.

43. 'Kathaṇ ca Vāseṭṭha bhikkhu sila-sampanno hoti ?

'Idha Vāseṭṭha bhikkhu pānātipātam pahāya pānātipātā paṭivirato hoti . . . pe<sup>4</sup> . . . sukhino cittam samādhiyati . . . pe<sup>5</sup> . . .

76. 'So<sup>6</sup> mettā-sahagatena cetasā ekam disaṃ pharitvā

<sup>1</sup> S<sup>ct</sup> rāja-; S<sup>a</sup> rajo-; S<sup>m</sup> rājā-.

<sup>2</sup> So S<sup>am</sup>; BB S<sup>ct</sup> omit (D. ii. 41 na idaṃ).

<sup>3</sup> Omitted at D. ii. 42.

<sup>4</sup> D. ii. 43-75, all of which SS give in full.

<sup>5</sup> B<sup>m</sup> omits. SS must mean D. ii. 75-98.

<sup>6</sup> SS omit.

viharati, tathā dutiyam, tathā tatiyam, tathā catuttham. Iti uddham adho tiriyaṃ sabbadhi sabbattatāya sabbāvan-taṃ lokam mettā-sahagatena cetasā vipulena mahaggatena appamāṇena averena avyāpajjhena pharitvā viharati.

77. 'Seyyathā pi Vāsetṭha balavā saṅkha-dhamo <sup>1</sup> appa-kasiren' eva catuddisā viññāpeyya, <sup>2</sup> evaṃ bhāvitāya kho Vāsetṭha <sup>3</sup> mettāya ceto-vimuttiyā yaṃ <sup>3</sup> pamāṇa-kataṃ kammaṃ na taṃ tatrāvasissati na taṃ tatrāvatitṭhati. Ayam pi kho Vāsetṭha Brahmāṇaṃ saḥavyatāya maggo.

78. 'Puna ca paraṃ Vāsetṭha bhikkhu karuṇā-sahaga-tena cetasā . . . pe . . . muditā-sahagatena cetasā . . . pe . . . upekhā-sahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyam, tathā tatiyam, tathā catuttham. Iti uddham adho tiriyaṃ sabbadhi sabbattatāya sabbāvan-taṃ lokam upekhā-sahagatena cetasā vipulena mahagga-tena appamāṇena averena avyāpajjhena pharitvā viharati.

79. 'Seyyathā pi Vāsetṭha balavā saṅkha-dhamo appa-kasiren' eva catuddisā viññāpeyya, evaṃ bhāvitāya kho Vāsetṭha upekhāya ceto-vimuttiyā yaṃ pamāṇa-kataṃ kammaṃ na taṃ tatrāvasissati na taṃ tatrāvatitṭhati. Ayam pi kho Vāsetṭha Brahmāṇaṃ saḥavyatāya maggo.

80. 'Taṃ kim maññasi Vāsetṭha? Evaṃ-vihārī bhik-khu sapariggaho vā apariggaho vā ti?'

'Apariggaho bho Gotama.'

'Savera-citto vā avera-citto vā ti?'

'Avera-citto bho Gotama.'

'Savyāpajjha-citto vā avyāpajjha-citto vā ti?'

'Avyāpajjha-citto bho Gotama.'

'Saṃkiliṭṭha-citto vā asaṃkiliṭṭha-citto vā ti?'

'Asaṃkiliṭṭha-citto bho Gotama.'

'Vasavatti vā avasavatti vā ti?'

'Vasavatti bho Gotama.'

<sup>1</sup> S<sup>ant</sup> B<sup>o</sup> dhammo.

<sup>2,3</sup> BB evaṃ eva kho Vāsetṭha evaṃ bhāvitāya (and in § 79).

<sup>3</sup> S<sup>o</sup> omits; S<sup>at</sup> ya; S<sup>m</sup> ya erased (in § 79 S<sup>o</sup> omits; S<sup>ant</sup> yaṃ).

81. 'Iti kira Vāsetṭha apariggaho bhikkhu, apariggaho Brahmā. Api nu kho apariggahassa bhikkhuno apariggahena Brahmunā saddhim samsandati sametīti ?'

'Evam bho Gotama.'

'Sādhū Vāsetṭha. So vata Vāsetṭha apariggaho bhikkhu kāyassa bhedā param maraṇā apariggahassa Brahmuno saṅgavyūpago bhavissatīti—tānam etaṃ vijjati.

'Iti kira Vāsetṭha avara-citto bhikkhu, avara-citto Brahmā . . . pe . . . avyāpajja-citto bhikkhu, avyāpajja-citto Brahmā . . . pe . . . asaṅkiliṭṭha-citto bhikkhu, asaṅkiliṭṭha-citto Brahmā; vasavattī bhikkhu, vasavattī Brahmā. Api nu kho vasavattissa bhikkhuno vasavattinā Brahmunā saddhim samsandati sametīti ?'

'Evam bho Gotama.'

'Sādhū Vāsetṭha. So vata Vāsetṭha vasavattī bhikkhu kāyassa bhedā param maraṇā vasavattissa Brahmuno saṅgavyūpago bhavissatīti—tānam etaṃ vijjatīti.'

82. Evam vutte Vāsetṭha-Bhāradvājā mānavā Bhagavantam etaṃ avocum :<sup>1</sup>

'Abhikkantam bho Gotama, abhikkantam bho Gotama. Seyyathā pi bho Gotama nikkujjitam vā ukkujjeyya, paṭicchannam vā vivareyya, mūlhasā vā maggaṃ ācikkheyya, andha-kāre vā tela-pajjotam dhāreyya : cakkhumanto rūpāni dakkhintīti—evam eva bhotā<sup>2</sup> Gotamena anekapariyāyena dhammo pakāsito. Ete mayam bhavantam<sup>3</sup> Gotamam saraṇam gacchāma<sup>4</sup> dhammañ ca bhikkhusaṅghañ ca. Upāsake<sup>5</sup> no bhavam Gotamo dhāretu ajja-tagge paṇupetam<sup>6</sup> saraṇam<sup>7</sup> gate<sup>8</sup> ti.

#### TEVIJJA-SUTTANTAM.<sup>9</sup>

#### SĪLAKKHANDHA-VAGGO.<sup>10</sup>

<sup>1</sup> SS Vāsetṭho Bhāradvājo mānavo ; B<sup>p</sup> etaṃ avoca.

<sup>2</sup> S<sup>odm</sup> bho.

<sup>3</sup> S<sup>ed</sup> bhagavantam ; S<sup>t</sup> bhavam.

<sup>4</sup> S<sup>cm</sup> gacchāmi.

<sup>5</sup> S<sup>odm</sup> upāsakam.

<sup>6</sup> B<sup>m</sup> paṇupete.

<sup>7</sup> S<sup>dt</sup> saraṇā.

<sup>8</sup> S<sup>cm</sup> gato.

<sup>9</sup> B<sup>m</sup> Tevijja-Suttam Nittittham Terasamam.

<sup>10</sup> S<sup>amt</sup> omit ; B<sup>m</sup> adds Nittitho.



<sup>1</sup> Brahma-Sāmañña-Ambatṭha-Soṇa-Kuṭa-Mahā <sup>2</sup>-Jālā <sup>3</sup>  
 Siha-Poṭṭha-Subha-Kevaddha<sup>4</sup>-Lohicca-Tevijja-terasā-ti.

<sup>1</sup> B<sup>m</sup> Brahmajālañ ca Sāmaññaṃ Ambatṭhaṃ Soṇadaṇ-  
 ḍakam

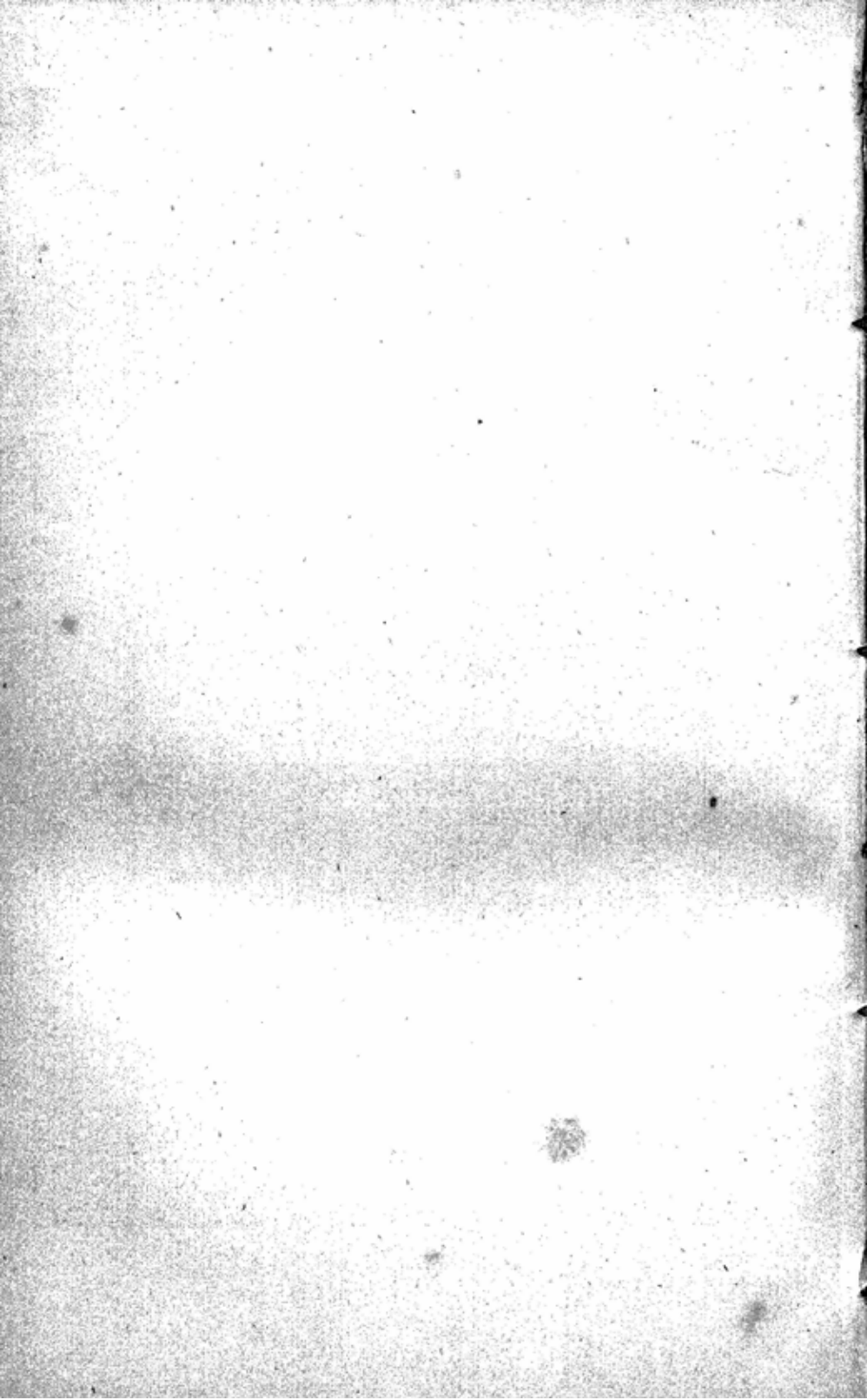
Kuṭadantañ ca Mahāli || Jāliyaṃ Sihanādakam  
 Phoṭṭhapādo tathā Subhamāṇavo Kevaddho pi ca  
 Lohicco Tevijjo ceti idha suttāni terasā ti.

(MS. terasāni).

<sup>2</sup> S<sup>d</sup> Mahāli.

<sup>3</sup> S<sup>d</sup> Jā.

<sup>4</sup> S<sup>d</sup> Kevatṭha.



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<sup>1</sup> This list does not include the names and terms Gotama, Tathāgata, Buddha, Bhagavant, which occur repeatedly throughout.

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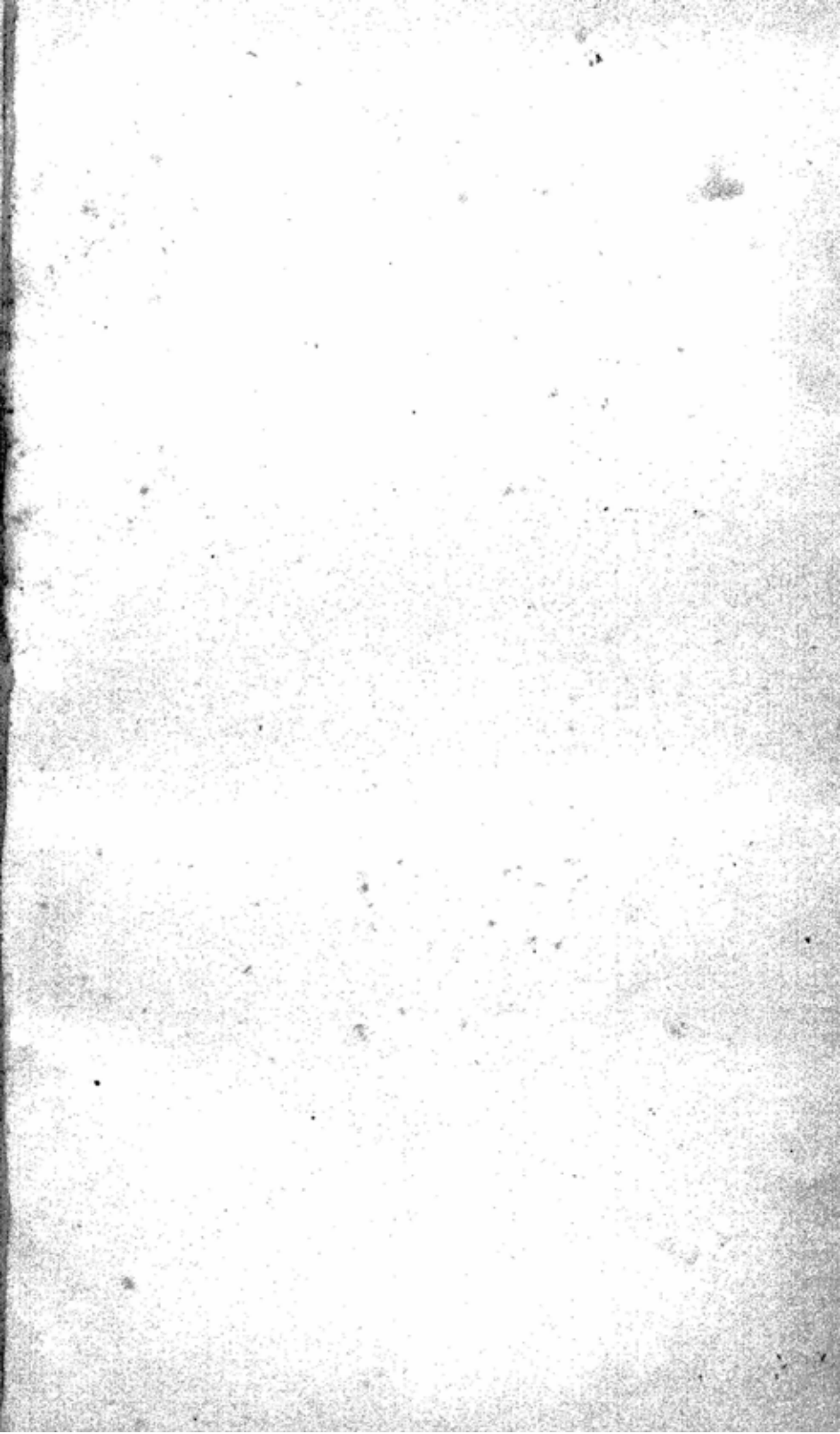
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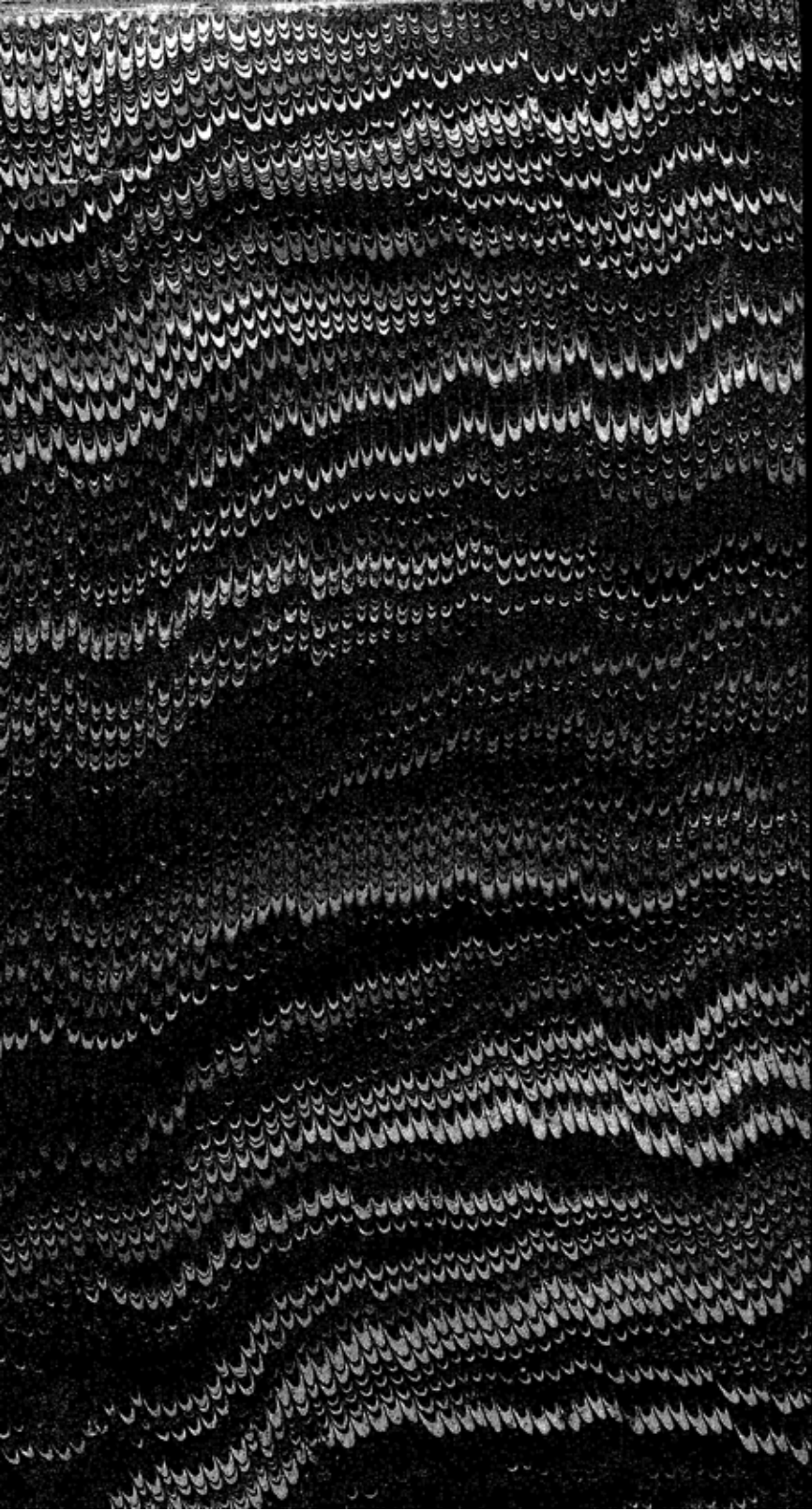
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